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Pointed Paragraphs

WHO'S WHO

Dr. H. Sasse, for many years professor of theology at Erlangen, Bavaria, has recently accepted a call from the Lutheran Church in Australia. For the translation of Dr. Sasse's article we are indebted to Dr. P. H. Buehring of the Columbus seminary. Mr. Algot J. Bowman is an Illinois layman of the Augustana Church and a member of the executive committee of the American Lutheran Conference. The Rev. Mikkel Lono is a Lutheran pastor in Alpena, Michigan. Prof. Ethan Mengers teaches at Trinity Seminary, Blair, Nebraska. The Rev. J. S. Dallmann is missionary pastor in San Antonia, Texas, for the Zion Society for Israel.

GERMAN FAITH

I wish I could report that misery and awareness of guilt have led our German people to spiritual revival. Unfortunately, the life amid ruins and debris, the misery of millions of refugees, the uncertainty of the future, the unnatural splitting of Germany and of Berlin in particular, together with the pressure and threats of a new totalitarian system lie like a ban on the life of the people. Thus it is still the time to hope and to believe, though not to see. . . . We see more Christian earnestness than ever before among the younger people. The minds of the highly educated people are more open to the Gospel than ever before. Also in public life attention to what the Church has to say is given to an astonishing extent. So we may hope that the Lord has not yet spoken His last word to our Church and our nation.—*Bishop Otto Dibelius.*

Communist officials in Leipzig offer a free bicycle to each child who reports the names of ten persons who have told anti-Communist jokes. Next the little ones will be encouraged to slay their parents to be eligible for the orphans' picnic.—Clyde Moore.

SIN

To many moderns, sin is now so cosmic we can't tackle it or so trivial we can't bother with it. "Original sin" has become so pervasive since Barth, and so statistical since Kinsey, that facing it is like Hamlet's taking "arms against a sea of troubles." Yet the same people who think so are those who patronizingly lay aside the old no-drink, no-smoke, no-break-Sunday, no-swear, and the more recent no-war, of Christianity. Sin to the neo-Orthodox is either a systemic malady or a tiny itch, nothing between. — *John Oliver Nelson.*

GOOD BUSINESS

No private individual in his right mind will make a loan unless he is assured of the ordinary safeguards of business. He makes sure first that the only risk he is taking is a business risk. Foreigners are investing fourteen billion dollars here. At the same time they are howling that we should take loan risks abroad that they won't take themselves. A nation whose government does not accept the principles of business integrity is no nation to do business with. And by this I don't mean only Communist-dominated countries. A country tending heavily toward nationalization is an impossible business risk. The investor never knows when his investment will be wiped out through government decree. —*Senator George W. Malone.*

The Idaho legislator who proposed to a woman member and was accepted did a good job of placing an emotion before the house.

THE GREAT MIRACLE

The greatest miracle of all time is not in the manner of Jesus' coming—of which Milton so sweetly sang in his "On the Morning of Christ's Nativity." The greatest miracle is the fact that His idea of the primacy of the kingdom of God and His righteousness has possessed men, one by one, beginning with Peter and John and the other nine, more and more until it has gained such wide acceptance that it guides the course of brave men everywhere. Peter and John testified that they could not but speak the things that they had seen and heard. As the idea has possessed men one after another, they have been unable to remain quiet about something that has become more real and compelling than the desire for life itself. And so the idea has spread until its adherents have swelled into one great society of "the noble living and the noble dead." They, of whom the world is not worthy, are more than any others responsible for the ascendancy of decency so that today cruelty is the exception in relations between man and man whereas it was once the rule. They who have grasped this great idea are "eternally impatient with injustice and cruelty" in all their unseemly manifestations, and translate their impatience into action that more and more spells the eradication of such forces. They belong to the great tradition of the "unconsenting conscience."—*Raymond A. Powers.*

We are being forced to admit that a Christian cannot stay out of politi But he had better not assume that po tics will make him a Christian. Chri tianity is a leaven which we have ke out of too many lumps.—Lutheran T dings.

MAAGUM

The Gospel of Mark is "Maagum" the Eskimo tongue. There are pro lems in expressing unfamiliar objec in terms the Eskimos can visualize. literal translation of Mark 1:6 into En lish would read: "And John w clothed big-hump-animal hair and ha a-belt-on a piece-of-skin and did-e insects-that-jump and bees-not-tam that-which-bees-eat." — *Bible Socie Record.*

The bad thing about a little sin that it doesn't stay little.

It was a Jew who brought the Go pel to Rome, a Roman who took it France, a Frenchman who took it Scandinavia, a Scandinavian who to it to Scotland, a Scotchman who eva gelized Ireland, and an Irishman turn made a missionary conquest Scotland. No people has ever receiv the Gospel except at the hands of alien.

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EDITORIAL

MOST PEOPLE who hailed the United Nations a few years ago as a hopeful sign in a war-weary world regret the developments that caused our State Department to consider the North Atlantic Pact a necessary step. For it is unquestionably a return to the balance of power idea. It divides the world into two armed camps. It spurs the two groups on to a furious rearmament race, each in fear of the other. It heightens the tempo of the propaganda war on both sides. Of course our side will swear that we have nothing but peaceful intent, and our people will be persuaded to believe that aggression on the other side is the cause of every military step on our part. Step by step we are retracing the ominous path that led to our entrance into World War II.

Churches and the Pact

How are the churches taking this military alliance? The churches that are historically pacifist are naturally opposing it, true to their convictions. For example, two Yearly Meetings of Friends which met in Philadelphia in the last session recently adopted resolutions which they sent to President Truman, Secretary of State Acheson, and Senator Tom Connally, chairman of the Senate Foreign Affairs Committee. They said:

"We oppose the North Atlantic Treaty because it intensifies the division of the world into two competing power areas. It implies further large-scale rearmament. It promotes regionalism when universalism is needed."

The Quaker group suggested constructive alternatives to war, and urged President Truman to seek a basis for ending the cold war with Russia and to "recognize and strengthen the moral authority of the United Nations for all nations." The resolutions went on:

"We call upon our nation to cooperate with the other nations to halt the arms race which threatens to bankrupt civilization, which increases the danger of war, and which undermines the 'One World' concept of the United Nations. Our country should meet the tragic needs of this hour with a fresh dedication to the fulfillment of the Divine purpose for a world of order and peace."

Other ministers seem to be divided on the question—which is usually what happens to make the Church's voice of none effect. The one viewpoint has been expressed thus by an Ohio Congregationalist pastor:

"The United States has (1) admitted to the world at large that the American people no longer look upon the United Nations as an adequate instrument for peace; (2) cast aside a basic principle of foreign policy to stay out of any entangling alliances with the nations of Europe; (3) put increasing control into the hands of the military, thus taking one of the first serious steps toward fascism; (4) jeopardized our moral stature and our political leadership in world affairs; (5) placed a tax burden on the American people that our inflationary economy cannot possibly stand."

And the other side is thus stated by a Methodist clergyman:

"I am in favor of the pact because I am convinced it speaks the only language the Russians are able to understand. The pact will make them see that we mean what we say and should keep them from trying to walk over us."

What is the position of the Roman Church? It must be remembered that Rome has lost much face and much wealth in Eastern Europe behind the iron curtain. Cardinal Spellman, in his impassioned oration on Cardinal Mindszenty, cried out, "Resistance to tyrants is obedience to God." Rome pulled all possible strings to work up a spirit of antagonism against those governments that dispossessed her of her wealth and imprisoned one of

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the "princes of the Church." Using the cry of "religious liberty"—which Rome does not believe in except for Rome—she got many Protestants to go along with her in protests, several governments were also influenced to protest, and the case was even put on the calendar of the United Nations. But Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, recently declared in Edinburgh that the term "religious persecution" is not applicable to the present situation in Hungary and Bulgaria, but that measures against churchmen in the two countries are an attempt at the "domestication of religion" He said, "The State is trying to push the Church back to a narrow, other-worldly territory."

Of course Russian propaganda declares that Rome is trying to stir up the western world to a holy war. This Rome has officially denied in *Osservatore Romano,* a Vatican paper. But occasionally there is a voice raised even in the western world to suggest the same thing. Rabbi Stephen S. Wise, speaking in defense of William Howard Melish—storm center of a Brooklyn church dispute because of his chairmanship of the National Council of American-Soviet Friendship—said:

> "He (Melish) also sees, what his father and I clearly and sorrowfully see—that *the largest of Christian Churches is unequivocally for war,* that it is using its great influence to war upon the atheism . . . of the Soviet regime . . . I know that the Soviet union or command is all but unendurably trying and unforgivably provocative, particularly some of its intolerably disingenuous American disciples, but the alternative is the tragedy of tragedies. If the political and governmental leadership of our country were as resolved upon peace as it seems to be upon war, American-Soviet friendship groups might be superfluous."

That drew a reply from a group of professors at Catholic University who denounced Rabbi Wise's statement as "false and malicious, deliberately untrue, designed to stir up racial bigotry." They asserted that "no secular leaders have worked so hard to maintain peace and prevent war as have the Popes and members of the Catholic hierarchy." It was therefore somewhat surprising when *The New World,* official weekly of the Roman Catholic archdiocese of Chicago, endorsed the North Atlantic Pact in a front-page editorial. Among other things it said:

> "War, and particularly World War III, should be avoided at great cost, but not at the cost of the world's fundamental liberties. To allow ourselves to be defenseless when the entire Western culture, both spiritual and material, is in the balance is to be traitors to our heritage of freedom."

What a Roman Catholic means by "spiritual culture of the Western world" is undoubtedly the Roman Catholic religion, for it recognizes no other spiritual culture. And to say that a third World War should not be entered into except to defend the world's "fundamental liberties" would come with much better grace if the Roman Church had ever shown any concern for the fundamental liberties of non-Catholic groups in Catholic countries.

In the face of so much disagreement, and in the absence of complete information, it is difficult to take a positive stand on the rightness or wrongness of the North Atlantic Pact viewed from a moral standpoint. The National Study Conference on the Churches and World Order held at Cleveland evidently thought so too, for they issued a statement full of "ifs" which neatly straddled the question. Two paragraphs of the statement follow:

> "Regional pacts can add to the total of common security if they are based upon a natural community of interest and are in fact designed and operated to preserve and to promote the general welfare of participating nations.
>
> "Such pacts can, on the other hand, add to insecurity if their words conceal what is essentially a military alliance which might validly appear to others to be aggressive."

That sounds for all the world like an utterance of the Sibylline oracle.

While I am not a pacifist, I am inclined to think that the statement of the Quakers given at the head of the article is the clearest, most courageous and most Christian declaration made by any church group on the North Atlantic Pact.

Child Evangelists

THIS IS AN EDITORIAL written mostly by a young mother. But before I let her speak, a few words of introduction. The Renee Martz she speaks about is one of those poor, over-exploited child evangelists. Renee "preached" in Columbus last week. The advertisements of the service bristled with blackface type shouting "Sings in eight languages." "Featured in Look Magazine." "Preached to 500,000 in Asia, Europe."

While Renee was in Columbus another child evangelist, Little David, passed through on his way to a preaching engagement. They had their picture taken together for the newspapers, Little David, eleven-year-old boy, and Renee, eight-year-old girl with the ability to sing in eight languages—and understand none of them, I venture to say.

Now for the letter from our young mother:

Dear Dr. Dell:

I am taking the liberty of writing to you in the interest of our Church. No doubt you read the article in last week's Dispatch about Renee Martz, the amazing child preacher who, called to the Gospel ministry at the age of four by a heavenly vision, started preaching to her dolls, and at the age of six years embarked upon her ministry to human beings. Having preached for two years, she is credited with saving eleven thousand souls.

This amazing account holds significance for all of us who are interested in the advancement of Christianity. Can it be that we Lutherans are overlooking, nay even ignoring, the tremendous wealth of man-power, I mean child-power, with which our Church is blessed?

ve realize that the answer to our pastor-shortage may be hidden in the files of our cradle rolls and Sunday chools? Let us not turn our backs upon this potential strength of our Church!

To this end I beg to call your attention to my two daughters, Sharon, who is three and one-half years old, and Cassandra, or "Cassie," who is one year and a half. Being their mother I have come to know them quite well and since reading the article about Renee Martz, I have come to the conclusion that my husband and I are withholding a valuable contribution to the work of the Church. This contribution is the gift of our daughters who, we have come to realize, have all the necessary qualifications for effective pastoral work.

Let me explain further.

First, as to the call, I confess to crass ignorance and carelessness. A few months ago on the way home from church Sharon looked up and remarked that she saw Jesus standing in the clouds looking at her. I attributed this at the time to childish imagination, and indulgently put it out of my mind. Alas! Had I only realized it then! Sharon had received a vision, which was undoubtedly meant as her call to the ministry.

As to her other qualifications, she does tell Bible stories to her sister and to her dolls. Also, she talks well and likes people.

Her sister, Cassie, is likewise qualified for the ministry. Only today I heard her singing "Come into my heart" to herself in the solitude of her play-pen. And for months her chief joy has been to stand up in her high chair and preach to all within hearing distance. She is blessed with a strong, lusty voice, and loves to pound with her hand on the table. Of course, her actual sermons must be postponed until she learns to talk.

Dr. Dell, how can we possibly fail to present these children for ordination into the ministry of our Church? Ours is a great privilege, for who knows how many souls may be saved thereby? At Renee Martz's rate of 5,500 per year, my two girls together may save as many as 33,000 souls in the next three years! It is our sacred duty to train and ordain them at once. We dare not hesitate!

I have written this letter to you because you are already acquainted with the girls and are one of Sharon's good friends. It is only fitting that you should have the honor of arranging their ordination.

Sincerely,

Mrs. F. W.

P.S. Having thought this whole matter over, I have changed my mind. If my girls became preachers and held Renee Martz's views, they might criticize their mother for wearing lipstick. They might even condemn pipe smoking!

F. W.

I am afraid that last line is a gentle jab in my direction. I am thankful for the sense of humor that Mrs. F. W. shows all through her letter. If we couldn't laugh at the silly pretensions of these little children setting up to be advisers of lost souls, we would have to cry at the wicked folly of those who exploit them.

Catholics and Schools

SOME MONTHS AGO a group of citizens of New Mexico brought suit to separate a number of public schools from Catholic control. In some cases the public school was located in a Catholic school building and the children taught by Catholic nuns and brothers. District Judge E. T. Hensley has issued a judgment in the case, from which the following excerpts have been taken:

"That the defendants named as teachers (143 nuns, brothers and priests) have taught sectarian doctrines in the schools in violation of Section 55-1102, New Mexico Statutes . . . and should forever be barred from receiving any school monies and employment in the public schools of this state.

"That the holding of tax supported school classes in buildings which have religious emblems such as grottoes, crosses, religious statuary and religious pictures, all peculiar to a certain denomination, violates the First Amendment of the United States Constitution.

"That the holding of tax supported school classes in a building owned by the Roman Catholic Church or an order thereof or an official thereof, part of said building being retained by said order, church, or official for use as a private or parochial school, is in violation of the First Amendment of the U. S. Constitution.

"That the furnishing by the state of New Mexico of free school bus transportation to pupils of parochial schools is in violation of . . . the constitution of New Mexico and the First Amendment of the U. S. Constitution.

"That the New Mexico state board of education by adopting sectarian indoctrinated text books and furnishing the same to the tax supported schools of the state of New Mexico violates . . . the constitution of the state of New Mexico and the First Amendment of the U. S. Constitution.

"That the furnishing of free text books to schools other than tax supported schools of this state violates . . . the constitution of the state of New Mexico."

That would seem to settle that question at least for the time being, as far as New Mexico is concerned. Of course, some of the counties where public schools were conducted in Catholic buildings are saying that they have no funds with which to erect school buildings, and that the nuns used to teach in rural schools where regular tachers had refused to work. But where there are children to be taught it would seem that there would be taxable property and taxpayers just as anywhere else. If they have let the Catholic Church preempt some of the schools as an economy measure, it is time that they were brought up short and set on the right track.

But the New Mexico case is not going to settle the question of Catholics and the schools. Some bill for federal aid to education will no doubt be considered by the present Congress. In Connecticut Bishop O'Brien has called on all Roman Catholics to write their Congressmen to support the McMahon bill rather than the Thomas bill, because the latter ignores the existence of Catholic schools.

As I understand it, that is not quite correct. The

Thomas bill, introduced by Senator Thomas of Oklahoma, limits the federal aid to public schools *or to services to public and private schools which are lawful in the state receiving the aid.* This would only intensify the efforts of Catholics in the state legislatures to have parochial schools declared eligible by state laws to receive various services, such as free transportation, free text books, free school lunches.

A typical Catholic argument is that presented by Monsignor Gildea in an address in Oswego, N. Y. He estimated the cost to the federal government if it were to replace the nation's parochial schools at "more than a billion dollars." He said, "Every child in a parochial school is an American citizen and entitled to justice, fair play, equity and full democratic rights." He added that "it does seem a satisfactory bill will be passed during the current session."

True, every Catholic child born in America is an American citizen, and as such is entitled to justice and fair play. That is, where schooling is concerned, they have a right to the same schooling that other American children receive, in the same schools, paid for by the same taxes. But if their Church does not want them to receive that public school education, but wants to give them a special education in its own schools, then it will have to bear the expense of that special education.

For, as the New Mexico judge points out once more, to support sectarian education by public tax money is contrary to the First Amendment to the Constitution. It is a first step in the direction of establishment of religion. Protestants who are interested in the separation of church and state should watch carefully the wording of any federal aid to education bill, and be prepared to make their opinions known to lawmakers.

Calling on the Dead

ON APRIL 13 in Greenlawn Cemetery, Columbus, Ohio, Claude Noble of Detroit repeated an act that he has performed every year on that date for the last eleven years. He stood at the grave of his friend Howard Thurston, the magician, who died twelve years ago, and called on Thurston's spirit to come and knock a picture out of his hand. They had agreed on this test of the survival of the spirit while Thurston was still living.

On this occasion, as on all preceding anniversaries, nothing happened. The spirit of Thurston gave no indication that he knew what was going on, or, if he knew, that he could do anything about it. Mr. Noble, however, says that he will repeat the experiment next year, and that maybe the Lord will then be ready to let Thurston respond.

What does such an experiment prove?

The Sadducees among us, who do not believe in heaven or angels or a future life or a resurrection, will hold it conclusive evidence that they are right, and that the Bible promises of a life to come are merely the wish-thinking of the human authors. And Christians weak in the faith may be led to suppose that such "scientific" experiments are damaging evidence against Biblical doctrine.

Of course they are not. Do you suppose you can corner God with an experiment and force Him to reveal something He has chosen not to reveal? If God says you must accept His promises by faith, do you think you can maneuver Him into a demonstration at your demand so that faith will not be necessary? Is man so smart that he can outwit the eternal God? Jesus said of the religious leaders of His own time, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonas." That sign we have—the resurrection of Jesus on the third day. "Blessed are they that have not seen, and yet have believed," He said to doubting Thomas.

Further, God in His Word has distinctly forbidden all attempts to call up and consult with departed spirits, and all traffic on the part of His people with those who pretend to do so. "And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? For the living (should one go) to the dead? To the law and to the testimony; if they speak not according to this Word, it is because there is no light in them" (Isa. 8:19,20). The children of God have the light of His Word. Faith needs no other convincing evidence.

Higher Postal Rates

A BILL in the House of Representatives (H. R. 2945) proposes to raise postal rates on second class matter, parcel post, and books. This will affect every publisher, including the publishers of church periodicals, and eventually every reader.

David Lawrence, writing on the proposal, speaks of "an administration which has more than once shown its hostility to the press because the latter does not act toward the administration in a subservient manner." The ostensible reason for the raise in rates is a deficit in the Post Office Department which amounts to something over $500,000,000 a year. But why the sudden interest in getting one department of the government on a self-sustaining basis? We are pouring out billions of dollars to help everybody all over the world. How much have we given away, for example, to keep England's Socialist government above water? And the trend in our own government is toward more and more socialism. We subsidize the farmers and the veterans and the schools and housing projects and rural electrification. It ought to be pointed out to our lawmakers that the readers of church papers, let us say, also constitute a considerable bloc of voters.

"The Truman administration," says columnist Lawrence, "under the pretext of a need for increased revenue proposes an increase in postal rates which, it has been brought out in testimony before congressional committees

s month, would put out of business many publications d impose such heavy financial burdens on others as to ace the entire publishing industry at the mercy of the vernment's licensing power . . . From now on the press ll have to realize that overnight an unfriendly admin-ration, putting pressure on a rubber-stamp Congress, n threaten the entire structure of the periodical pub-hing business."

From a Church information bulletin I gather the fol-wing figures. There are 36 church-owned publishing uses represented in the Publishers' Section of the In-rnational Council of Religious Education. The 36 pub-shers mailed last year 31,000,000 pounds of second class atter—your church papers—at a cost of $465,000. The roposed increase in rates would bring that figure up $1,860,000 the first year and $2,790,000 thereafter—an crease of 500 per cent!

Similar, though not quite so drastic, increases are proposed in other categories. The 36 church publishing houses spent $450,000 in mailing books in 1948. An increase already in effect will bring that cost up to $700,000 in 1949, and the proposed increase will raise it still further to $900,000. They paid $535,000 last year for parcel post packages. That has been raised so that the same volume of business will cost $738,000 this year, and under the proposed increase will cost $960,000.

If you do not like what H. R. 2945 threatens to do to our church publishing houses, you have the right to express yourself to your representative in Congress and the Senators from your state. If we can afford to spend billions in support of a tottering European economy, a deficit of one-half billion in the Post Office Department is not going to break us up. Congressmen are frequently more susceptible to a little pressure from their home territory where the votes are counted than they are to pressure for government projects. Do it now.

The Confessional Church

H. Sasse

I SHOULD LIKE to set down some basic thoughts on *the nature of confession in the Church*—thoughts which in part the author has already submitted for iscussion in printed essays and oral lectures, and which n part he hopes to present in a more comprehensive pub-cation whenever the time comes that Lutheran theologi-al literature can again be published.

That the Evangelical Lutheran Church is a confessional hurch in the strict sense of the term, and that it ceases o be the church of the *Reformation* whenever it ceases o be the church of the Lutheran *Confession*—these facts annot be doubted. Our opponents sometimes see this nore clearly than we Lutherans ourselves, intimidated s we are by the persistent charge of "confessionalism" nd trying to demonstrate that after all we are not so awfully bad. One could fill a whole page with invectives which have been hurled and continue to be hurled at is, from the beginning of the Pietistic movement down o the time of the German church struggle, yes, and even n increasing measure in our own days, because we are a confessional church which takes the Confession of the Fathers seriously and desires to pledge its pastors to faithful adherence to it *because* (quia) it agrees with the Word of God.

As one contemplates this mass of invectives and attempts to understand the impassioned polemic directed against Lutheran confessionalism, a polemic equalling if not surpassing in intensity that of the contending parties in the age of orthodoxy, one may seriously ask whether these are mere human forces that assail the Lutheran Church, even as the battle against the Church of the Augsburg Confession in the 16th century cannot be explained on the basis of human passion and human opinions alone. Considerations such as these impose upon us the solemn obligation not only to know the content of the Confession but also to penetrate more deeply and thoroughly into the nature of genuine confession and its functions in the Church.

I

Confession and Liturgy

Where could we find better instruction concerning the nature of confession in the Church than in the New Testament? Here we immediately make the very important observation that the same words which correspond to our "confess" and the Latin *confiteri,* the Greek words *homologein* and *exhomologeisthai,* have several different and yet closely related meanings: the *confession of sin* (I John 1:9; Matth. 3:6; James 5:16), the *confession of faith* (Matth. 10:32; John 9:22; Rom. 10:9; I John 2:23; 4:2; Phil. 2:11, etc. Cf. II Cor. 9:13; Heb. 3:1; 4:14, etc.), and the *praise of God* (Matth. 11:25; Rom. 14:11).

All three types of "confession" belong inseparably together in the Church as its history shows. The *Te Deum laudamus, Te Dominum confitemur,* which Luther was so fond of including among the ecumenical confessions, was sung by the Church that repented for the sins of humanity on the ruins of the ancient world. Augustine's *Confessiones* are hymns of praise to God but at the same time they are a confession of faith and a confession of the sins of his life.

Because, and only because, the Reformation began as a movement of repentance and in its innermost nature

continued as such a movement, whose deepest concern was about genuine repentance and the justification of the sinner, it could also produce confessions of faith and in its liturgies and church hymns sing new songs of praise to God. It was not *despite* the fact that Paul Gerhardt and the other great hymnwriters of our Church were orthodox and champions of orthodoxy, but *because* of that fact, that they were able to sing the praises of God as no other generation of our Church could. It is no mere coincidence that toward the end of the 17th century the emphasis on doctrine and the practice of private confession and absolution disappeared together, and that at the same time the great hymns of praise and thanksgiving were no longer heard.

Will there never be an end of that twaddle about "dead orthodoxy," a judgment utterly without historical basis, resting solely upon a dogma of Pietism? For Pietism, too, had its dogmas, and very tangible ones. In other church bodies, too, this inner relationship between the confession of sin, the confession of faith, and the praise of God may be seen; for example, in the Catholic Church of the middle ages, where the great theologians were at the same time also great liturgists; or in the Eastern Church, where "orthodoxy" always signifies both the true doctrine and the true praise of God.

However, it would be a serious error to draw the conclusion from this inner relationship that in the Church it is enough to praise God in glorious hymns and chants, and that the confession of faith is only a part of the liturgy. This is done only too often today. Many modern Protestants are quite willing to join in the singing of the ancient chants in which the incarnation of the eternal Son of God or the divine mystery of the Trinity is extolled, but that does not necessarily mean that they also hold such statements of faith to be true. The confession of faith in addition to its liturgical aspect also has a dogmatic significance that dare not be surrendered. In heaven some day the confession will be nothing but praise (Cf. Phil. 2:11 and the hymns of the Apocalypse), because in heaven there will no longer be any error or heresy, and because the Antichrist, who misleads men into false belief and unbelief, will have been overcome. But here on earth we engage in the praise of God and in it and with it in the confession of faith, the utterance of the content of faith, of simple judgments of fact, of creedal statements which as believers we hold to be true.

"Born of the virgin Mary," "of one substance with the Father," those are statements which one cannot pray or sing unless one believes them to be true; just as one should not sing:

> Exalt the Father and the Son
> And Holy Spirit, Three in One—
> To Thee, O Holy Trinity,
> Eternal praise and glory be

if one no longer believes in a Trinity. That a modern Protestant still does it is a sign of the decay of the evangelical churches and explains the superiority of Catholicism. There is no church on earth without an actual confession, seriously intended. Even the liturgy has its root in it, and the Pope was perfectly right when in his encyclical *Mediator Dei* he reminded the liturgical movement in the Roman Church of the fact that the well-known sentence, *Lex supplicandi, lex credendi,* can and must also be inverted. As surely as in the history of the Church the dogma is usually first prayed and then defined as an article of faith, so surely in the primitive Church the confession of faith precedes the liturgy.

II

Divine Origin of Confession

For what is the historical origin of the confession of faith in the Church of Christ according to the witness of the New Testament? Did theological scholars give free rein to their metaphysical requirements or their urge for theological formulations, and instead of contenting themselves with a simple imitation of Christ attempt to clothe the unspeakable mystery of His person in human words? Did the disciples assemble in a theological conference and express in compromise formulas—after the manner of modern theological conventions—the things in which their several convictions agreed? Or did they intend to forge a liturgical formula? Why then did not a *carmen Christi* of which according to Paul's testimony there were many from the time of the first Hellenistic congregations become the fundamental confession of the Church?

Simply because confessional formulation at its very beginning was not initiated by men at all but by the will and the act of the Lord of the Church. It was Jesus Himself who asked His disciples, "Whom do men say that I am?" and who then carried the question forward with His demand for an unequivocal answer: "But whom say ye that I am?" With this question of Matth. 16, which on another occasion he repeated in a different form (Matth. 22:42), Jesus Himself is the founder, the originator of confessional formulation in the Church, and thus, if you will, of Christian dogmatics; even as Paul also speaks in I Tim. 6:13 of "Christ Jesus, who before Pontius Pilate witnessed a good confession," when in reply to the question of the earthly judge, "Who art thou?" He gave His answer, and thus, as the Greek text suggests, became the first "martyr."

Thus the confession of the Church in its deepest sense is an answer to a question. It is the answer of faith to the question contained in the revelation of Jesus Christ, the question, Who is Jesus Christ? It is none other than Jesus Himself who asks us this question. He asks it of all men who come under the sound of His Gospel; the disciples as well as the Church of all the centuries; the great thinkers, the philosophers and historians of all ages as well as the child just learning to fold its hands and pray, "Come, Lord Jesus"; the Christians of the old churches as well as the people in the mission fields who hear the message of the New Testament for the first time. No one can escape the necessity of giving an answer to that question, whatever the answer may be.

And it is nothing else but the answer to that questio

t the confessions of the Church are meant to be: the fessions of all church bodies, the simple formulas t sufficed for the primitive church, the symbols of the ient church, the confessions of all confessional church- in the Reformation period, which—each in its own y—aimed to protect the original confession of the urch that Jesus is the Christ from false interpreta- ns. Every churchly confession is, first and last, an an- er, not to human questions but to the question of the rd, "Whom do you say that I am?"

III

The Community of Confession

"Whom say ye that I am?" was the Lord's question. had directed it to the entire group of His disciples. d when Simon states the profound conviction of his rsonal faith, "Thou art the Christ," he speaks at the me time in the name of all the disciples. "We believe d are sure that Thou art that Christ, the Son of the ing God," the same Peter says in John 6:69. This is e second mark of the genuine confession in the Church. is always the confession of the faith in the heart of an dividual and yet at the same time the confession of a e, the expression of the grand consensus of the Church. e *credo* of the baptismal confession and the *pisteuomen* synodical constitutions and of the ancient liturgical nfessions belong together.

How does Peter come to express the faith of the others thout first inquiring of them? How can Melanchthon re to have the Augsburg Confession begin with the ords, *Ecclesiae magno consensu apud nos docent,* when previous synodical convention had established this nsensus? Why is it that the Formula of Concord has lled forth such a mighty echo with its constant "We lieve, teach and confess"? Not every confession has en thus received. Only a few of the ancient symbols ave been accepted by the Church. But wherever they ere accepted, it was in the conviction that in these con- ssions the grand *We* of the Church, the whole ortho- ox Church, speaks. Modern man with his individual- tic approach simply cannot comprehend this interrela- onship and interaction of *I* and *We*. We modern Prot- stants can conceive of the formation of a confession only this way that we think of a great convention of many dividuals, where the individual confessions of many are nsidered and finally welded together in a general con- ssion that contains a minimum of creedal statements, e., those statements in which all agree. Such modern confessions" are in reality nothing more than the by- ws of a religious society.

The confession of the Church has a different origin. Flesh and blood hath not revealed this unto thee, but y Father which is in heaven." That was Jesus' reply o Peter's confession. "No man can say, Jesus is the ord, unless he is in the Holy Spirit," says Paul, I Cor. 2:3. "Let us love one another, so that we may confess n the unity of the faith," are the words of the introduction of the Credo in the liturgy of the Eastern Church. "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me through the Gospel . . . in like manner as He calls, gathers, enlightens, and sanctifies *the whole Christian Church* on earth, and preserves it in union with Jesus Christ in the one true faith," says Luther. It is for this reason that genuine believing and confessing are one and the same thing both in the individual believer and in the entire Church, because it is wrought by the Holy Spirit. That is the secret of the consensus of the Church of Christ. In this sense the confession is the answer to the question of the Lord contained in the Gospel revelation, the *answer of the community of the Church, which community itself is wrought by the Holy Spirit.*

IV

The Dual Function of Confession

The confession, taken in this sense, has two functions, or rather a dual function: it *gathers* and it *separates.* For the fact, so frequently emphasized, that the confession serves to exclude error from the Church, is after all only the reverse side of its gathering function. *The Church gathers around the confession.*

It might be objected, and it is objected again and again, that this thesis evaluates the confession too highly, for it is not the confession but the Holy Scripture around which the true Church gathers. Of course the Church gathers around the Scripture but the Scripture correctly understood. The Scripture as such is recognized by all churches, including all heretical movements. By giving the answer to the question inherent in the Gospel, the question, Who is Jesus Christ?, the confession shows what is the true sense of Scripture, in contrast to the Scripture interpretation of the heretics. It was this true understanding of the Old Testament Scripture, the recognition of Jesus as the Messiah, which the apostolic Church had. Thus the primitive Church gathered around the confession, "Jesus is the Christ," and with this confession it also separated from the synagogue; "for the Jews had agreed already that if any man did confess that He was Christ, he should be put out of the synagogue" (John 9:22).

And if there were any lingering doubts as to whether the confession of faith in Christ was possible within Judaism or not, those doubts ceased when the oldest confession was expanded and made to say, "Jesus Christ is the *Kyrios,*" which was the confession around which the congregations of Paul gathered. For *Kyrios* is the name of God in His revelation. *Kyrios* takes the place of the Hebrew name of God in the Greek Old Testament. Thus the Church achieved its final separation from the synagogue, but at the same time also from the Hellenistic mystery religions with their cult deities who were also called *Kyrioi,* and from the Roman state cult with its worship of *Kyrios Kaisar.* And finally, when toward the end of the first century the heresy of Gnosticism broke

into the Church and overran entire areas of primitive Christianity like Syria and Egypt, when paganism in the form of an ostensibly purer, more intellectual Christianity penetrated Christendom and possibly won over the majority of Christians to its side, the orthodox Church gathered around the confession of the Incarnation. And it was the apostle of love, John, who by this confession shut out the heresy from the Church. He dared to designate these men, who still claimed to believe in Christ and only wished to do Him the honor of denying the reality of His physical body, as false prophets, in fact as Antichrists, and he even refused the Christians permission to bid them God speed (I John 4:1,ff.; II John 7,ff.).

And thus one could continue in the history of dogma. It was always the gathering of the true Church and the separation from heresy that was at stake in all the great dogmatic decisions of the ancient Church and of the Reformation era. And as is ever the case in this world of sin, truth and error are not always easily distinguished; and the higher the truth that is at stake the greater the difficulty. Was the lonely Jeremiah who prophesied the fall of Jerusalem the man sent by God, or were those other prophets the ones, who foretold a miraculous deliverance of the city and whom Jeremiah called "prophets that prophesy lies"? Who could tell with any degree of certainty at the time? It was a matter of faith, of false faith in a pretended Word of God, or of genuine faith in the true Word of God. The ability to recognize the genuine Word of God and to accept it in faith—that, according to the testimony of the New Testament, is a gift of the Holy Spirit.

For even the genuine Word of God can be falsely interpreted in this world where the "liar from the beginning" seeks to deecive men. For this reason the Church must never cease praying, "Lord, keep us steadfast in Thy Word," "keep us in the truth!" It knows that it does not pray in vain. For there is Another who prays with it and for it; the One who as a merciful Highpriest prayed for His Church during His last night on earth, not only that it should be one, but that it should be one in the truth. "Sanctify them through Thy truth; Thy Word is truth" (John 17:17). It is upon this prayer of Jesus Christ and upon it alone that our confidence is based—our assurance that the Church of Christ despite all the fallibility of man, despite all the possibility of error even among Christians, cannot lose the truth so long as it abides in the Word and allows nothing to guide it but the Word alone.

What becomes of a church that accepts other sources of revelation beside the Word, beside the Holy Scripture, is amply shown by shocking examples of church history. The most shocking of these is the history of the church of Rome. Once the Tridentine Council had set up tradition as a source of revelation of equal authority with the Scripture, a course of development began that became more and more ominous from century to century and can best be observed in the development of Mariolatry and its cult. From the Immaculate Conception to the cult of the Immaculate Heart of Mary; to the dogma of her physical assumption to heaven which will very likely be proclaimed in the Holy Year 1950; and to the doctrine of Mary as the "Mediatrix of all grace" which—already conceded in the liturgy—has gradually, as Karl Adam puts it, achieved the maturity of dogma; and to the cults, semi-pagan or entirely pagan, of Lourdes and Fatima, which are barely distinguishable from the cults of the Great Mother goddesses of ancient paganism! What a development! We evangelical Christians can find no delight in observing it. For there is such a thing as the solidarity of all Christendom in this world. And we, too, must pay for the sins of Rome, even as Rome must pay for ours. This is so, even though we do not know why it is so. No, we can only share the experience of this tragedy, and pray all the more earnestly, "Lord, keep us steadfast in Thy Word."

All the more seriously we must concentrate our attention upon the Scripture, including also the mystery of the mother of Jesus as we find it there, even as Luther expounded it so beautifully on the basis of the Bible passages in his explanation of the Magnificat and in his sermons on the ancient festivals of Mary, all of which after all are but festivals in honor of Christ. All the more seriously we must weigh the *Et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est* of the Nicene Creed, as Karl Barth did it in his own way in his Dogmatics in the chapter on "The Miracle of Christmas," which might be a good example for many a Lutheran dogmatics to follow. In any case, we can study the deepest meaning of confession in the Church nowhere to better advantage than in Luther's explanation of the Second Article, the most beautiful sentence in the German language, as someone has called it. That explanation is nothing else but the clear, irrefutable and unrefuted interpretation of Holy Scripture, the answer to the question of Jesus Christ, Whom do you say that I am?

V

Authority of the Confession

The charge is made over and over again against us Lutherans that we place the confession above the Holy Scripture—not in theory, to be sure, but in practice. From what has been said above it will become evident how meaningless, how untrue that charge is. One can understand, at least in part, why it is made. It is because of the certainty with which the Lutheran Church believes that the Holy Scripture, when it is read in the light of the "article by which the Church stands or falls," justification through faith alone, is not a book with seven seals that requires an infallible teaching office for its interpretation, but that, in the words of our fathers, it is *sui ipsius interpres* for those who read and hear it in the power of the Holy Spirit. It is true, we do believe that the Bible in this sense can be understood aright and that therefore there is a confession in the Church in which the true meaning of Scripture is expressed. In this sense our Church ascribes to its confessions not infallibility, to

sure, but a correctness that can be disproved only by of of false interpretation of Scripture; and it ascribes t correctness to them only in reference to their judgnts of doctrine and their dogmatic decisions based upclear passages of Scripture.

Here we find the fundamental difference between the theran and the Reformed conception of the confession, pecially during the last century, a difference not alys sufficiently recognized in the discussions of the nfessions in our day. There is, after all, not only a ference in content between the confessions of the two eat church bodies, but also in the basic conception of e nature of confession in the Church. Karl Barth once ted the Reformed conception in deliberate contrast to e Lutheran as follows: "A Reformed confession of th is a presentation of the insight into the revelation God in Jesus Christ *provisionally* given to the unirsal Christian Church, as formulated by a *locally circmscribed community* spontaneously and publicly; and is *for the time being* both a norm for its external reionships and a directive for its own doctrine and life" The Desirability and Possibility of a General Reformed nfession of Faith" in *Theology and the Church,* vol. 2, (28).

Much of what he says could also be accepted by a Luheran; we have emphasized the points of difference by e use of italics. Why should a confession have only a cally circumscribed validity, when it presents the perption of Scripture truths granted to the universal urch? Why should it have only provisional validity, r the time being, when it expresses Scripture truth hich certainly is valid for all time? Historically it is ue that the Reformed Church has only locally valid nfessions, the Heidelberg Catechism for Germany, the elvetica for Switzerland, the Gallicana for France, the elgica for the Netherlands, the Scotica for Scotland, c., as distinguished from Lutheranism, whose Augsrg Confession, and in a sense its Book of Concord, ave validity for the entire Lutheran Church of the orld.

How can this *ubique* of the Lutheran confessions be xplained? Is it a form of *hybris* that makes human docinal documents absolute? Or is it not rather the conliction that the doctrine of Holy Scripture is the same r all peoples and all places? And what about the provisionally," "for the time being"? Is it really nothng more than the subordination of the confession under e Holy Scripture that leads to what Barth has called the devout and unrestricted round-table of free relavism" in the debate over the confession? Is there not urking behind this relativism an insidious doubt of the erspicuity of the Scripture, more than the justifiable oubt of the reliability of human judgment?

After all, what has become of the "provisionally," "for he time being" of the Reformed conception of the conession? Does this not explain the fact, so deeply regretted even by Reformed theologians, that many Reormed churches during the 19th century have without nuch ado simply set aside the confessions of the Church, the ancient as well as those of the Reformation; so that, for example, in Basel the adherents and the opponents of the doctrine of the Trinity have equal rights? Is it really true that the Holy Scripture has been restored to its proper place of honor and authority when the pastors are pledged only to the Scripture and it is left to their own judgment whether they wish to teach unitarian or trinitarian doctrine, as is the case in many Reformed churches today? Should it not become clear to us, precisely on the basis of our own experience in Germany—e.g., in the completely non-confessional church of Bremen—that it is the *norma normata* of the confession that really restores the *norma normans* of Holy Scripture to its rightful place? All our experiences in recent church history prove conclusively that the collapse of the authority of the confession as the true interpretation of Scripture inevitably carries with it the collapse of the *norma normans* of the Scripture.

Thus the authority of the confession in the Lutheran Church is nothing else but the authority of the Holy Scripture, which is *sui ipsius interpres.* Here we have the more basic reason why the Lutheran Church pledges its ministers to the confessions because *(quia)* they have been "derived from God's Word" and are "founded firmly and well therein" (F. C., Sol. Dec., Of the Comprehensive Summary, paragraph 5), and not merely insofar as *(quatenus)* they agree with the Scripture, as is the common practice in the Reformed Church. The *quia* presupposes an unshakable faith in the Holy Scripture and its perspicuity.

VI

The Lutheran Concept of Confession

No greater mistake can be made than to ascribe to the Lutheran concept of the confession an affinity with the Catholic concept of tradition, as is done by some people who consider themselves Lutherans and even hold a bishop's office in a Lutheran church. The Catholic concept of tradition equates tradition with Holy Scripture as a source and norm of revelation. Our Church does nothing of the kind. This fatal misunderstanding is evidently due to the fact that our Church takes history seriously, that it is conscious of a history of the Church. It knows that all heresies reappear again and again. That is why it takes the heresies of the ancient era so seriously in Article I of the Augsburg Confession. Arianism had indeed been condemned in the Nicene Creed, but it came back and will come back in ever new forms until the end of the world. And the same is true of Nestorianism and Monophysitism, of Pelagianism and of all the really great and dangerous heresies of Christendom. In Amsterdam they had an edifying rendezvous, and in the Evangelical Church in Germany and in the United Evangelical Lutheran Church in Germany, yes, and also in our Lutheran territorial churches, they continue their happy existence. And the church struggle, which after all was to serve the separation from error, has not changed the situation in the least. In the Rhineland ter-

ritorial churches and "free" churches, which means Baptists, Methodists, and other enthusiastic groups, carry on youth work together under the blessing of the *Bruderrat.*

The Lutherans who protest in vain against such activities are mocked as confessional "monomaniacs." No, there is no heresy that retires voluntarily, because the father of lies does not retire. That is the basic reason why the Lutheran Church safeguards its continuity with the Church of all ages. The Church of Luther is still the Church of Athanasius; and the Lutheran Church of today, where it has not forgotten and betrayed its Lutheran heritage, is still the Church of the Unaltered Augsburg Confession and the Formula of Concord. That is why we have no use for the "provisionally" and the "for the time being" of Karl Barth's confessing church. That is why the Symbolical Books of our Church as they are gathered up in the Book of Concord of 1580 include the confessions of the orthodox Church of all times, from the Apostles' Creed to the Formula of Concord. That is why we pledge our pastors to this Book of Concord, not to every statement of argument, not to every exegetical detail, but to the doctrinal decisions contained in it, because we are convinced by serious study repeated over and over again that they are "derived from God's Word" and are "founded firmly and well therein." For statements of any other kind do not belong in the confession of the Church, and neither are they found in it.

Thus the confession unites not only those living at the present time but the orthodox Church of all times. For in the communion of the Church and in the consensus of the true faith we are united not only with those who are alive today but also with those who have confessed the true faith before and those who will confess after us, with all believers from the beginning of the Church to the Last Day, with the confessors of the *ecclesia militans* here on earth and with those who in heaven magnify the glory of Christ in a confession that is nothing but the praise of God. That is the deepest meaning of the Lutheran confession.

VII

Eschatological Character of Confession

However, our presentation would be incomplete if we overlooked one final feature which the Lutheran confession has in common with that of the New Testament. That is its *eschatological* character. "Therefore in the sight of God and of all Christendom, to those now living and those who shall come after us, we wish to testify that the above declaration, concerning all the controverted articles presented and explained, and no other, is our faith, doctrine and confession, in which we also will appear, by God's grace, with unterrified hearts before the judgment seat of Christ, and for it will give an account" (F. C., Sol. Dec., Conclusion).

Is that merely the language of the false security of an arrogant orthodoxy? Are we confronted here with a decadent Lutheranism that has left the humility of the Reformation far behind? No! Here speaks not the false *securitas* of a human faith but the *certitudo* of a faith wrought by God. Such was the confession of Luther when in the Smalcald Articles, upon the request of his Elector, he formulated those articles upon which he "intended finally to persevere and abide," even in the face of the final judgment. Thus did Luther confess his faith, article by article, in his Great Confession of 1528, in the face of death, "upon which I expect to abide until death, in which with God's help I shall depart this life and appear before the judgment seat of our Lord Jesus Christ" (WA 26:499).

Again we ask: Are we confronted here with a false security, a false self-assurance of Luther the exegete? And again we must answer, No! Here, too, Luther is the faithful interpreter of the New Testament, where every act of confessing, every genuine confession, has eschatological character. In the face of death, even before the earthly judge who has power over life and death, the earthly confession is made in the power of the Holy Spirit (Matth. 10:18,ff.). For one who confesses Jesus the Christ as his Lord thereby risks his entire earthly existence, literally his very life. That is the normal thing. But he stands not only before the earthly but also before the heavenly Judge. The confessor always stands at the dividing line between time and eternity, between eternal life and eternal death. The confessors of the ancient Church knew that.

And they also knew something else. Just as the confession of faith reaches from time into eternity, so the earthly confession of faith is continued in heaven. The Author of our faith (I Tim. 6:12; cf. Heb. 3:1) is also its Finisher. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matth. 10:32; cf. Rev. 3:5). This confession by Christ, implied in the beatitude He pronounces upon the first confessor (Matth. 16:17) surpasses all human understanding. Just as prayer takes place not only on earth but also in heaven where the Lord of the Church prays to the Father (Rom. 8:34; Heb. 7:25), so there is also not only a confession of the Church on earth but also a confession of the Lord of the Church in heaven. And not until we shall have heard this confession and know what it means to be included in it, shall we know fully what the confession of the Church is here on earth, the answer of the Church as the great *We* embracing heaven and earth, to the Gospel of Christ.

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These are some few thoughts on the Biblical and Lutheran conception of confession in the Church. Many other things could be said about it, especially about the debasement which this conception has experienced in modern Protestantism. But let this suffice for now. Let us, dear brethren, confess our faith with new joy and strength, as our Lutheran fathers did in their day. Let us not be ashamed to be known as a confessing Lutheran Church. Let us not surrender the great heritage of the fathers for the mess of pottage of modern man's concep

n of confession, and of which he does not know him-
f what it will be a year or even a week from today.
delity toward the confession for us means nothing else
an fidelity to the Word of God. To abide by the con-
ssion means for us to abide by the Word of God. And in this sense the poor, wretched despised and derided Lutheran Church may apply to herself the motto: "Abide with the Word, and you will abide where the Word abides!"

(Translation by Dr. P. H. Buehring)

Lutheran Unity from a Layman's Viewpoint

Algot J. Bowman

TO THE AVERAGE LUTHERAN LAYMAN it is altogether inconceivable and incredible that the Lutheran Church should, in this day and age, be divided into so many bodies and factions that in the eyes of the American people, and certainly also in the eyes of our God, we appear a house divided against itself, a disunion of denominations; a ruptured, split, contentious discord of five million souls claiming adherence to the true Word of God as resurrected and interpreted for us by Martin Luther, but in fact and action altogether foreign to the main theme of unity as expounded by the Apostle Paul in his letter to the Ephesians: "one body, one Spirit, one hope, one Lord, one faith, one baptism, one God and Father of all." (Ch. 2:15; 2:16; 2:18; 4:4 and 4:5,6)

I will not discuss here the background or cause of this disunity, some of which was necessary in the early history of our church in America because of language problems, etc., but rather concentrate on the cause and cure of a continuation of our discord, as seen from a layman's point of view.

I was born and raised a Lutheran. With no less than five Lutheran pastors in our family, and having served on boards and committees not only of our own division of the Lutheran Church but also on the Executive Committee of the American Lutheran Conference, and having been present in Detroit where we discussed Lutheran unity for two days last fall, and helped to formulate the resolutions passed there on Lutheran unity, and having discussed this subject with both lay and clergy for many years past, and having lived in various cities in our land where Lutheran unity was altogether foreign and unheard of, I think I can lay my finger on the main causes for continued disunity, and also point another finger to the cure.

The basic reasons underlying a continued separation of our various Lutheran bodies, I believe, are (1) fancied or imaginary doctrinal differences, (2) liberal practices objected to by conservative elements and vice-versa and (3) the ever-present yet strenuously hidden fear of "who is going to do the cooking" (this latter phrase was popularized at the Detroit convention by one of the speakers there, and is not original with me).

I will give only one example of the "fancied or imaginary doctrinal differences" but submit to you that *all of them* are just as ridiculous, absurd and trifling as this one. We have in this county of Warren only one Lutheran church and that is of the Augustana Church. We have living here many Lutherans of different adherences, and many of them have joined the Augustana Church. However, one very influential business man not only belongs to the Lutheran Church-Missouri Synod, but his father is a minister in that Church located in the Chicago area. Last year the deacons of our Church were given the names of Lutheran prospects in our community, and it fell to my lot to contact this Missouri Synod Lutheran. Now, there is a Missouri Lutheran Church at Galesburg, Illinois, sixteen miles from here, struggling along in a community with two large Lutheran Churches of other Synods, and this man and his family are supporting this church. The final outcome of our conference was that "if his dad would give the OK" he would transfer to our Church. Ordinarily I would have left it there, but this business man being a good friend and neighbor, and an occasional worshipper at our church with his family, I asked for and received permission from him to visit his father to discuss the matter further. After several hours of discussion which included, I believe, every difference in doctrine and practice of the Missouri Lutheran Church and that of the Augustana Church as far as any of the three of us could remember (the pastor's wife was in on it too, after all it was a serious matter, and this son was hers too!), I left there very much encouraged that permission would be granted, and on the two hundred mile drive back home I had great visions of this fine family transferring their membership and activity to our Augustana Church. When the time-limit was up, and I got the verdict the answer was "no," because we in our Augustana College, Rock Island, did not teach the great doctrinal truth that God created heaven and earth in six days . . . days as we have them now of 24-hour periods! Not giving up easily, I took the matter up directly with the powers that be in the Missouri Synod. Their reply

dated September 27, 1948, and written by Prof. Theodore Graebner reads as follows: "My dear Mr. Bowman: The matter which you refer to in your letter of September 20 is at least partly covered in my book, God and the Cosmos, which deals with the materialistic and atheistic views about the origin of life and devotes a number of chapters to a criticism of the evolutionary theory. Regarding the length of "day" in the first chapter of Genesis, there is no agreement even among orthodox theologians. Some will read the Hebrew text as indicating that a natural 24-hour period is indicated in this chapter, while others hold that even as the seventh day in which God "rested" is a long period of time, extending to the present, even so the other six days may be regarded as periods each. This implies no concession to the evolutionary theory. Yours with fraternal regards, (signed) Theodore Graebner." That was last September. The Missourian was informed of the contents of this letter. Did he then join our church? Will tell you later. . . .

To most laymen, however, I believe it is of little or no importance how long it took God to make heaven and earth, in what manner He chose to create man or who is right or who is wrong on the fine points of controversy in doctrinal matters as taught by our different church bodies. To me the great and glorious thing is this that God did create heaven and earth, and that He gave His own Son to atone for my sins! And here is something else that might surprise you Doctors of Divinity . . . many members of your flock . . . the laymen, are as interested in theological writings and discussions as you are! The fine article on "Distinctive Characteristics of American Lutheran and Scandinavian Lutheran Theology" by A V. Neve, appearing in the December issue of the Lutheran Outlook was much appreciated and widely read by the laymen I am sure. I submit that the doctrinal differences of our church bodies are of no major importance and should be no stumbling block toward Lutheran Unity, and our desire to "be ruled by the spirit of peace, unity and thankfulness" and "to seek an infilling of the truth so as to be mutually helpful in instruction and warning and praise; doing all things in the name of Christ." (Paul to Colossians, Ch. 3, vv. 15, 16 and 17)

Liberals and Conservatives

Concerning the liberal practices in some Lutheran church bodies objected to by the more conservative, and vice versa, I venture to suggest that here, too, is much ado about nothing. If the "right wing," the conservatives, object strenuously to joining hands with the "left wing," the liberals, because they, the liberals, will for example allow the young folks to do their dancing in the Luther League hall under supervision of church leaders instead of the den down the street under the supervision of Satan; and on the other hand the "left wing," the liberals object strenuously to joining hands with the "right wing," the conservatives, who allow their men folks to play cards at their Brotherhood meetings refreshed by a cool glass of beer on a hot summer evening, one who might be classified as a "middleroader" would come to the conclusion that the one stand is as ridiculous, absurd and grotesque as the other! I submit further that no practice by any of our Lutheran bodies is being carried on by them in the spirit of irreligion as they see it, but rather as a practical, sound, common sense means of keeping his Satanic majesty from making too great an inroad and hostile incursion on the flock. To continue disunity because of these differences can serve no good purpose. In unity, those of us who differ from the principles of both the examples given above, may, by the grace of God, be given an opportunity to help rid our Lutheran church of all worldly practices and admonish each other to conform closer to the Apostolic instructions given us in the Book, "to steadfastness, mutual encouragement and faithful attendance upon the means of grace." (Epistle to Hebrews, Ch. 10: vv. 23-25)

Now we come to the real hurdle! "Who is going to do the cooking?"

In Detroit last fall we did thank God for the inner spiritual unity that already exists among the Lutherans of America, as evidenced in our many cooperative endeavors, and we prayed further that God would help us to preserve our great Lutheran heritage that we may make an even greater contribution to the life of the whole Christian Church in America. After two days of discussion we were of one mind: Let's get busy and unite. Some of us felt that if we could make a start at the grass-roots, with equal opportunity for ALL the various Lutheran bodies to participate in the plans for unity that we would succeed in the very near future to bring real unity to our Lutheran Church in America. The lay-men took an active part in the debate. There was no stumbling block raised that was not immediately brought to no effect. We were in there pitching! So were scores of pastors and theologians of our five bodies comprising the American Lutheran conference. A start had to be made where the basic idea was to give ALL the bodies an opportunity to formulate plans for union at ONE time. The decision was made to recommend that the constituent bodies of the American Lutheran Conference petition the National Lutheran Council to call an all-Lutheran free Conference to be held under the auspices of the Council, with a view to the permanent organization of such a conference which would lead to the ultimate goal of complete Lutheran union. We all felt, I believe, at least all the lay-men I came in contact with felt that we could now rest easy with the matter in the hands of our various presidents who, we were told, would now bring their various petitions to the Lutheran Council, who in turn would call a conference of all Lutheran bodies.

We could have saved our time and expense for the Detroit meeting! Only one president—Rev. J. A. Aasgaard—took the trouble to submit a petition to the Lutheran Council . . . and when he saw that he was the only one, he did the respectable thing and withdrew his also. Well, how do you like that? And, what was the reason for it? Your guess is as good as mine, but don't forget I am discussing the third phase of the basic rea

ons underlying a continued separation of our various utheran bodies . . . "who is going to do the cooking?" o, for the time being, we are going to continue to erect wo Lutheran Student Service buildings at the Univerity of Illinois . . . within a block or two of each other . . we are going to continue to see who can get there fustest with the mostest" in home missions, foreign missions, in every phase of our Church work. We are going o continue to squander the layman's dollar in duplicated efforts. It is the old story . . . the voice of the layman is certainly listened to, the voice of the grass-root ministers is certainly adhered to . . . but when the carying out of the recommendations comes to pass we are ll stalled on the great question of "Who is going to do he cooking"!

The Minneapolis Meeting

Did my own church body, the Augustana Church, put monkey-wrench in the works? Some believe they did. do. The meeting held in Minneapolis in January under he auspices of our Church body left out some of the ther Church bodies in the invitation to join this assembly. There were undoubtedly reasons we considered very good for doing so. Maybe some church body objected to have them included. I know we didn't object. At least I don't think so. This great gathering of . . . was t 34 delegates . . . came to the admirable conclusion that the church bodies they represented should start immediately to formulate plans for union. Even the Governor of Minnesota was there! A committee of fifteen was elected to carry on and report in September. Certainly the room was left open for the Missouri Synod and the Wisconsin Synod and all other Lutheran Synods to come in! Then what fault can you find, and where is the monkey-wrench? I say it was not good ethics, in my opinion, for a member of the American Conference to sponsor a meeting for the purpose of Lutheran unity including invitations to all the Church bodies of the American Conference, at this time, knowing that the sponsoring Church president and the heads of the several other bodies of the American Conference were morally obligated to call upon the Lutheran Council to take the initial step in calling an all-Lutheran Conference for the purpose of ultimate unity of *all* the Lutheran bodies. I go further and say that the sponsoring Church, and the various other bodies taking part in the Minneapolis meeting, could not help knowing that the action taken at the American Lutheran Conference convention in Detroit had been hailed by at least some of the most influential Synods not represented at the Minneapolis meeting, as a real answer to prayer, and as a star on the horizon pointing towards ultimate Lutheran union in America.

To many Lutherans a partial union of American Lutheranism is very desirable, and it is better to have partial union than none. I agree. But, we have partial union now. We are cooperating with these other bodies through the Lutheran Council and the American Lutheran Conference, and we all hope this cooperation which has proved itself so valuable from the outset, will continue, and expand to cover all phases of our work. And we ask God's richest blessing on the work of the committee of fifteen, selected at Minneapolis, to bring about further cooperation and unity. I could not leave this part of the discussion without asking one question from the U.L.C., and if their honorable and fine President whom I had the pleasure of meeting at the Lutheran assembly, in Lund, Sweden, three years ago this summer, would reply publicly I and many laymen would appreciate it.

Is it true that the U.L.C. fears a union of Lutheran bodies which would include the Missouri Synod, on the grounds that this large body would take away from the U.L.C. the leadership they might rightfully expect to command through their superior numbers were a union brought about to include the U.L.C. and not the Missouri Synod?

The reason for this question is the reply I received in Chicago last week when attending a gathering of Lutheran men of several church bodies, when I asked the question "would it not be possible for a layman of the U.L.C. to present a resolution to their church body at the next assembly, calling upon them to join with other Lutheran bodies of the American Lutheran Conference to petition the Lutheran Council to call an all-Lutheran Conference for the purpose of discussing all-Lutheran unity." "No," I was told, "The leadership of the church would not let the resolution come to the floor." If this is true, there must be a reason for it, and if this reason came out in the open, and were discussed openly, we might arrive at some agreement. Would I be unkind to ask still another question here: "Was the informal gathering of Lutheran leaders of various Synods, including some not members of the Lutheran Council or the American Lutheran Conference, scheduled to be held in Detroit at the time of our convention last fall called off by the Missouri Synod as inferred by some men of the leaders of the Lutheran Council not too keen about joining hands with Missouri, or was it called off by whom?" "Let the country know the truth," said Abraham Lincoln, "and the country is safe." This can also apply to Lutheran unity.

Now what is the cure? The time is far spent, and some of the present leaders of our various church bodies would, I know, like to see their dream of Lutheran unity come to pass while they are still here to join in the jubilation. That it shall and must come to pass eventually, before we become the laughing stock of the whole world, is evident to all.

The first step for all-Lutheran unity in my opinion, is to carry out our resolutions passed at Detroit, and looked upon with favor by all the Lutheran bodies, with the possible exception of one. Without infringing or encroaching upon the honorable committee of fifteen selected at Minneapolis, or upon any other movement within our Lutheran Church that has as its goal the ultimate unity of all Lutherans, let the presidents of the American Lutheran Conference call upon the executives of the Lu-

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theran Council to call a special meeting of said Council as early as possible for the purpose of calling an all-Lutheran Conference this fall. Could there possibly be any honest objection to such a conference? It binds none. Give the laymen a chance to be present, and if there be any die-hards there, they will hear.

This will give every Lutheran Church body in America an opportunity to take part in the initial organization, and not be made to feel that they were left out, or their contribution was of no worth to the movement. To those who fear, I say, let us be good sports and find out first if there is anything to fear except fear itself!

I can visualize within the life-time of many of us a great Lutheran Church of over six million souls. I can see a great Lutheran Cathedral in the city of Chicago . . . the center of Lutheranism in America. I can hear the bell toll, calling the assembly of several hundred seminary students to Chapel in preparation for their day's studies . . . a group made up from every nationality under the sun, representing a true Catholic Church. I can see the office space above the church occupied by a great church leader called the President, and of twelve assistant pastors or laymen, each having as his responsibility a portion of the great universal work of our Lutheran Church. I can see hundreds of office workers looking after the detailed activities of a modern Lutheran Church. And, I can see, above all, God's Holy Spirit calling upon these united Lutherans to bring America the Gospel, and in turn taking the leadership in uniting all Protestant churches of America in a union so strong that we can finally step in and say to the Roman Church . . . "Your greatest error is your affirmation that you have no error" . . . and "Let's clean house all around," and become that One Communion of Saints that Christ died to save. The opportunity is ours now. Let's grasp it!

And now may the Grace of God be and abide with us all.

P.S. No, they haven't joined yet, but will as soon as their daughter is confirmed in the Missouri Synod, which should be this spring.

Concerning the Written Word

Mikkel Lono

I AM IMPELLED by an inner urge that gives me no peace to offer some comments on chapter three of Dr. T. A. Kantonen's recent book, *The Resurgence of the Gospel.* This urge received a boost when I came upon the letter by A. V. Neve entitled "Lutheranism or Pseudo-Lutheranism" in the March issue of the Lutheran Outlook, which clearly is inspired by Dr. Kantonen's book. We have also become aware of other evidences of the influence of this new attack upon the Written Word, and some defense should be made.

Before proceeding with a discussion of chapter three, I want to express my deep appreciation of the other chapters of "The Resurgence of the Gospel." I had the privilege to hear the original lectures, and at that time received a thrilling *lift* from the presentation, and the reading of the book was a no less rewarding experience. I have already read the final chapter several times, and I shall refer to the whole book again and again when struggling to put into words the fundamental truths of our Faith.

The author's attack upon the Written Word in chapter three is therefore doubly disappointing. I remember how my heart sank as I listened to this presentation at Luther Seminary, and it was almost with fear that I read it now in the book—fear of the damage it may do to the message of our Lutheran Church, and fear for the consequences to the present efforts towards Lutheran unity.

According to Kantonen's concept of the Word, the Written Word is not God's word at all. It is merely the words of men, liable to error as are all words of men, but which God uses to convey His Word directly to the heart, somewhat, I suppose, as when God uses the message of a fallible preacher as a vehicle for His life saving Gospel. The word of God is in the Bible, but the Written Word, or the Bible, is not the Word of God. By the Word of God Dr. Kantonen seems to mean some sort of spiritual intuition that God gives through the Bible.

At least in modern times, this concept seems first to have been presented in this form by Emil Brunner. I remember that Mr. Brunner was challenged by the faculty of Princeton Theological Seminary on this point when he was a guest there. Whether Dr. Kantonen is the first to impute this concept to Dr. Martin Luther I do not know. The new interest in Luther has entered the ranks of non-Lutherans, and I do not know what some of these may have attributed to Luther. We are all glad for the greater influence which this new interest promises, but I doubt the wisdom of running to non-Lutherans to learn what Luther teaches. We have not lacked competent Luther scholars in the Lutheran Church. (The authority of Dr. M. Reu in the field of Luther research cannot be dismissed as easily as Dr. Kantonen would have us believe.)

The dynamic concept of the Word of God is not new. That the Holy Spirit is in action in the Word, calling the sinner to repentance and creating the new life of Faith, is a concept that is fundamental to all our teaching and preaching. ("Ye were born again, not of corruptible seed, but incorruptible, through the Word of God."—1 Pet. 1,2.) But that this concept is contrary to the doc-

ine of the inspiration of the Written Word is new to e. I have not heard anyone who thinks that the words the Bible act like a magical formula. The Word of od, by which we have meant the Bible, is a Means of race, a vehicle of God's grace to man. Take away from s the authoritative Written Word and we have no Word f God. If the Written Word is not inspired and may e in error, then no man on earth can know the Truth. is when the Written Word is discarded as authority hat the sinful and deceitful heart of man perverts the ospel to please himself. It was through a persistent nd honest attention to the words of the Bible that the ospel was recovered after it had been perverted through neglect of that Word. If the words of the Bible, the Written Word, are not inspired then we have no sure Word of God.

One does not have to be a Luther scholar to know that uther did not do battle for verbal inspiration. That was ot an issue at the time, and there was no reason why e should be concerned. But if what we have read of he history of the Reformation has any basis in fact at all, hen Luther's conscience was bound by the Written Word. confess that I am not a Luther scholar. I have not read ll his writings, and much of what I have read I have orgotten. But I have read enough to know that he clung enaciously to the authority of the *words* of the Written Word. Otherwise the story of the conference at Marburg has no meaning. We have learned that he wrote he words, "This is my Body," on his desk before him, nd that these words so bound his conscience that he ould not join forces with those who would take liberties with them. This Written Word certainly was God's Word to him. Again it is recorded that at Worms he declared that unless he was convinced by clear words of Scriptures and sound reason he could not recant—his conscience was bound. And then they would have us believe that it did not concern him whether the words of the Bible might be in error or not!

We are told that since Luther likened the Written Word to the swaddling clothes containing the Christ, the Written Word must therefore be considered merely human. You can discard human swaddling clothes, lift the babe and clasp it to your bosom, but you cannot discard the Written Word without losing the Christ also. Luther was certainly right in insisting that Christ is the precious gift, but he did not say that the Means of Grace, through and by means of which Christ is given to man, are not therefore also from God. Human words could tell us about Christ; only God's Word can give us Christ Himself. But how about Luther's seeming indifference to discrepancies in the Written Word, as indicated in quotations found in Kantonen and Neve? I do not claim to know the mind of Luther when and if he spoke as quoted. But in view of his insistence upon the absolute authority of the smallest word, I cannot accept the conclusion that he thought the Bible could be found in error. Luther's task in the Church was not that of a textual critic. He had more important work to do. I can well understand that he would refuse to be bothered by seeming discrepancies in passages that did not concern doctrines important to the Gospel. He did not say in the passages quoted that the Word might be in error, but that he would not be bothered. In our preaching of the Gospel we probably very seldom, or even never, find it necessary to try to harmonize seeming contradictions, yet that does not constitute an admission that the Bible is in error.

Now something concerning the alleged discrepancies in the Written Word. It has always been popular to seek to discredit the Written Word by pointing out contradictions in it. The method is to interpret each statement involved independently and then if these interpretations contradict each other it is claimed that the Word contradicts itself. But one of the fundamental rules of interpretation as taught in the Lutheran Church is that Scriptures should interpret Scriptures. It is easy to jump to conclusions as to the meaning of a passage, but we check our conclusions by other passages dealing with the same topic. Let me illustrate by comparing the passages in Acts 9 and 22 used by Dr. Kantonen, and after him by Rev. Neve, who finds here "glaring inaccuracies." They tell us that in Acts 9 it is recorded that Paul's companions heard the voice but saw nothing, and that in Acts 22 we read that they saw the light, but heard nothing. But the word *nothing* does not occur in either passage. That word is read into both passages. In Acts 9,7 we read: "Hearing the voice, but beholding no man" (Am. Stand.). In Acts 22 we read "And they that were with me beheld indeed the light, but they heard not the voice of him that spake to me." It is not my purpose to try to give an interpretation that shall be accepted by everybody, only to call attention to the fact that the passages are different and do not contradict each other. There certainly is no contradiction between "seeing no one" and "beheld indeed the light." There is also no necessary contradiction between "hearing the voice" and "heard not the voice of him that spake to me." It is a reasonable explanation that in the first instance they simply heard the sound of the voice, and that in the second passage we are told that they did not hear the words of the speaker. According to my Greek dictionary, the word *phone* can mean merely a sound, or it can also mean an articulate sound. It is perfectly possible to hear a sound without hearing an articulate sound, to hear the voice of a speaker without hearing the words of the speaker. There is also a difference indicated in the fact that in the first passage the word *voice* is in the genitive case, but in the second it is found in the accusative. It is only by trying to make the Written Word contradict itself that discrepancies are found in these passages.

This is one example of how contradictions are created, and I shall not take space to deal with the other alleged discrepancies. Even if we could not, because of our limited knowledge of the usages of language and of historical detail, harmonize all passages, we could not confidently claim errors. The late Dr. Robert Dick Wilson of Princeton Theological Seminary, one of the most learned Bib-

lical scholars of modern times, who again and again confounded negative critics of the Bible by showing that their criticisms were based on ignorance of pertinent facts, declared that no one now is in possession of sufficient accurate information to prove a single error in the Bible.

Language seems to be a poor vehicle of thought, and I suspect that much of the arguments that have been raging concerning verbal inspiration have been due to a different understanding of what the words mean. To me they mean that the Bible, which is made up of words, is God's Word to man. I have no other Bible than this book made up of words, and if these words are not God's Words, then God has not spoken to me. I believe that spiritual intuition or any other concepts other than those clearly taught by the very words of the Bible are like shifting sand and are dangerous foundations for Christian hope.

The entering wedge for the great apostasy called modernism which so weakened the message of Protestantism in America and all but wrecked it, was the successful attack upon the doctrine of the inspiration of the Written Word. Now that Protestantism is beginning slowly and painfully to recover from that defeat, should Lutheranism surrender its solid foundation and plunge into the sea of confusion which so nearly swallowed the rest of the Protestant Church? The truth of God's Word as taught by the Lutheran Church is not palatable to natural man, and when the authority of the Written Word is surrendered, that truth is quickly perverted so that it may be more agreeable to the natural human heart.

The Lutheran Church in America has passed through crises before, similar to the one which seems to be facing it now. In the days of *The Definite Platform* the distinctive doctrines of Our Church were threatened with extinction. But God raised up learned and zealous defenders of the truth, and the crisis was passed. It is my prayer that even now the truth may not suffer defeat by default, but that men of learning and wisdom and devotion may arise to defend our heritage.

The Resurgence of the Old Testament

Ethan Mengers

". . . From a child thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." II Tim. 3:15,16.

WHAT IS THE PROPER PLACE of the Old Testament in the Church today? What emphasis may properly be given to it in the preaching and teaching of the Church, in the devotional life of the Christian, and in the preparation for the holy Christian ministry? And how is the Old Testament to be understood?

Theologians of conservative faith have always understood that the Old Testament, too, is God's Word; that God speaks to us today from its pages; and that we are therefore in conscience bound to study and apply it in our lives. But other answers have also been given to these questions. College textbooks in such subjects as ethics, history, or certain sciences have frequently portrayed the Old Testament as a book containing nothing but primitive ideas and outmoded notions. When Hegelianism and Darwinism along with the resulting progressivism were even more dominant than now, the Old Testament times and ideas were re-interpreted to conform to the supposed stages of the primitive, half-savage men they believed peopled the pages of Holy Writ.

The Old Testament has suffered not only from direct assaults, but also from misinterpretation and neglect within the Church. Some have failed to distinguish between the Old and the New *Covenant*, and are led astray into legalism or into the difficulties of a static or atomistic exegetical method. Others are so concerned with criticisms of alleged unscientific accounts and historical inaccuracies as to fail to see the real purpose of the Old Testament or the glorious way in which this purpose is fulfilled.

The greatest loss, however, is probably not due to misunderstanding of these books, but to their neglect. In them God speaks to us, but it is out of a world quite different from ours, and in terms from an ancient and oriental life. If we fail to make an effort to understand that ancient world, we shall miss much of the spiritual treasure in these sacred books. Due partly to the spread of secularism and partly to neglect by the Church, the laity has lost that familiarity with the Old Testament that once was theirs. Educators have pointed out that in former times a speaker might allude to almost any event or place in the Old Testament and take for granted that his audience would immediately recognize the Biblical story referred to. Such familiarity with Scripture is restricted to a small minority in our time. However, there have always been Christians who have searched diligently in the books of the Old Testament, finding in them a source of faith and power.

I. *A Revival of Interest in the Old Testament Has Come*

Although the neglect of the Old Testament is great here has been a marked revival of interest in it. So trong and so steady has this been that we may properly peak of "The Resurgence of the Old Testament." When rof. Rowley entitled his book on Old Testament theolgy, "The Re-Discovery of the Old Testament," he pointd to a significant theological trend. For many years ery little appeared on the Old Testament for the Engsh reader, except in Archaeology, but in recent years onsiderable literature has been appearing, so as to sugest such terms as "Re-Discovery" or "Resurgence" of he Old Testament. Such titles as the following will llustrate what is meant:[1] The Challenge of Israel's aith, Distinctive Ideas of the Old Testament, The Auhority of the Old Testament, The Relevance of the Old Testament, The Relevance of the Prophets, The People and the Presence, God the Creator, The Hebrew Philosophical Genius. This selection from a longer and steadily growing list points to a very definite trend toward the recognition of the value and relevance of the Old Testament. It is also significant that the monumental "Wörterbuch Zum Neuen Testament" edited by the sainted scholar, Gerhardt Kittel, treats of New Testament words from the viewpoint of the Old Testament background. The situation is well stated in the following words by Prof. Rowley, "In modern times there have been some who have advocated the elimination of the Old Testament from the Bible of the Church, while many have adopted the simpler expedient of tacitly ignoring it. Against this we are now witnessing a healthy reaction, and the rise of a new sense of the meaning and abiding worth of the Old Testament."[2]

The renewed Old Testament interest, moreover, is not based upon naive ignorance, but rather upon humble scholarship. To a large extent it seems to stem from a sense of *the crisis* of contemporary culture, and from a discovery of the relevance of the Old Testament for such a time as this. The demonic forces let loose in the world have demonstrated that man is not so far in advance of the harsh and cruel elements of ancient days as we had fondly believed. As God's Word broke forth over the sins and disasters of that day, so it also speaks to our time. And, indeed, what is more electrifying than to hear the words of prophets, lawgivers, poets speaking as if they had our day in mind!

The renewed interest is also related to the discovery that there are many errors in the assumptions and the results of the critical method, along with the true values that have emerged from such a method in certain areas. It is, again, in part a result of the great advances made in archaeology of the Near East. The progress made in archaeology, history, philology, and other relevant fields, has expanded our knowledge of human life and culture in the Old Testament period. In general this has confirmed the Biblical accounts, and has taught students to take the sacred records more seriously than before. The more that sound scholarship advances the more it can be seen that "The grass withereth, the flower fadeth; but the Word of our God abideth forever."

II. *The Unity of the Old Testament Should Be Affirmed*

A renewed appreciation of the Old Testament should lead to a realization of its basic unity. It is a unified organism, a living and spiritual whole. This integrity does not lie on the surface, and will be missed by the careless reader, for it lies hidden under an amazing diversity of expression. God has indeed "spoken unto the fathers in the prophets by divers portions and in divers manners" (Hebr. 1:1). All the resources of literature are employed, from divinely simple narrative prose to the most impassioned poetry, and from the most subjective utterances of a psalmist or a prophet to the majestic objectivity of history or law. It is also indeed by "divers portions." The revelation can be termed "progressive" because it required many centuries even for the preparative revelation of God to be made. Precept upon precept, line upon line, the disclosure moves from lesser insights and truths and to the deeper things of God. Although written through a period of more than one thousand years, a period about six times as long as our history as a nation, there nevertheless runs through it all, as a mighty stream, a *profound unity.* "God having of old time spoken," writes the inspired author. That is precisely the point! It is the same eternal, unchangeable Person who speaks on every page, and therefore it is ONE. God is the speaker, from the first sublime "In the beginning," to the last promise of "the sun of righteousness, with healing in its wings," and the last warning, "lest I come and smite the earth with a curse" (Mal. 4:2,6).

It follows that a right perspective must be maintained in Old Testament study. "Atomistic" study is inadequate. The student must see not only the parts, but also the larger wholes. The student must see the Bible's own philosophy of history, its world-view, its perspective, its theocentricity! He must see the divine plan and purpose and progress of the revelation. Like Moses he does well to climb Pisgah's heights and gain a broader outlook. Only the Bible can with authority enclose all history from before the foundation of the world and unto the final consummation.

The Old Testament is One, because it is the authoritative Word of the One God. But this unity may also be seen in its contents. There is a profound unity in its doctrines to be seen as a foundation beneath the partial and progressive concepts that are also present. Such truths as the authority and holiness of God, man's sin, the certainty of judgment, and the requirement of faith, which are found everywhere in the Old Testament, point to its profound unity, if one looks beyond the surface.

It is especially God's love for fallen man that binds the parts together into a whole. God's redemptive pur-

[1] For authors and publishers see Bibliographical Note at the end of this paper.

[2] H. H. Rowley, **The Re-Discovery of the Old Testament** (Philadelphia: Westminster Press, 1946), p. 11.

pose in Christ is the Scarlet Thread that unifies this varied literature. From its first announcement in Genesis 3, and to the promises on the last page this idea pervades the Old Testament and unites it into one. Even the books that fail to mention it have their place in the whole because they contribute some explanation of the history of the chosen people, or some side of its life and culture, as that people moves onward under God's hand toward "the fulness of time." The historical books, for instance, have their chief meaning as an account of how God saved a remnant who preserved the truth and through whom He prepared the way for the Savior.[3] And the emphasis in the Old Testament upon *faith*, which seems to the present writer to be very great, is no doubt related to God's purpose to prepare the way for a spiritual New Testament faith in Christ. To quote Prof. Rowley again,

> ". . . the first preachers of the Christian Gospel based themselves firmly on the sure fact that the Old Testament does lead to Christ. . . . There is no part of the New Testament, for whatever readers it was written, which abandons this attitude. But, as has been said, the Old Testament is more than the preparation for the New. It is integral to the Bible of the Church, for its message belongs to the message of the Church. Old and New Testaments are alike parts of a single whole.[4]

III. *Christ Is the Bond of Unity*

Conservative Lutheran faith has always understood not only that both Testaments form one Unity, but also that it is Christ who constitutes the uniting Bond. But the point here is that this seems to be realized more and more as the Old Testament comes in for closer study. That Christ is the key to the interpretation of the Bible and the center of both Testaments is one of Luther's great insights. But if this is true, and if both Covenants form a whole, it must be God's purpose that we should study both portions carefully. The Old Testament serves to explain the New, and an unauthorized substitution of Greek thought-forms for the original Hebrew thought-world leads to great imperfections in New Testament study. Dr. Umhau Wolf has written,

> The knowledge of the Hebrew Bible is essential to a proper understanding of the Greek Testament. . . . The writers of the New Testament were primarily Semitic. They were steeped in the Old Testament. Even if the Aramaic origin of the Gospels is not completely proved, the Greek is primarily the translation of Semitic words and ideas. This is especially true of Jesus' own words. The New Testament is almost a Semitic literature written in Greek. The newer dictionaries are recognizing this fact.[5]

It is well to emphasize that the writers of the New Testament everywhere take the Old Testament for granted, and assert that it is the Word of God to every age. Let us refer to our text, in which Paul writes to Timothy, "that from a babe thou hast known the Sacred Writings." These Sacred Writings he calls Scriptures, inspired of God, and profitable for the man of God. No doubt we have a right to apply this statement to the New Testament on the ground that Old and New form a unity. But it is well to observe that St. Paul in the first instance is referring to the Old Testament. It was the Old Testament that made up the "Sacred Writings" Timothy knew as a "babe." It is of these Scriptures he makes the assertion that they are able to make us wise unto salvation through faith which is in Christ Jesus! And he also asserts that they are profitable to make the man of God "complete, furnished completely unto every good work."

By way of parenthesis the present writer desires to express the view that the Old Testament Canon was closed before the Christian Era. The view is frequently expressed, also by some Lutherans, that its third part, the Writings, or Kethubim, did not become a part of the Canon until the Council of rabbins held at Jamnia in 90 A.D. fixed it. But the passage cited from Paul's letter to Timothy points to a body of literature of definite extent known to all Jews as "Scripture" and "Sacred Writings," and this is fully in harmony with all other references in the New Testament. It does not seem convincing to take a few disputations (and there are very few) out of the Talmud, which in fact did not in a single instance change the standing of any book, and from such disputations infer that the Canon had never been completed and closed, when every reference by Peter, Paul and the four Evangelists presupposes a definite and authoritative collection of Sacred Writings, i.e., a complete O. T. canon.

Since the whole Bible is a unity it is natural to expect that the New Testament cannot be completely understood apart from the Old. This idea is a large part of the resurgence of Old Testament study. Prof. Rowley writes,

> When the books of the New Testament were written, they were in no sense intended to replace the Old Testament. They everywhere take it for granted, and would be difficult to understand without it. Many things did not need to be said in the New Testament, just because they were already so magnificently said in the Old.[6]

An excellent treatment of important Old Testament concepts can be found in a book by Norman Snaith, *Distinctive Ideas of the Old Testament*.[7] The viewpoint of most of the recent Old Testament literature is that the great New Testament concepts are not based upon the common coin of the Pagan world, but upon the Old Testament, which contains a *distinctive* and *unique* revelation. There is a great deal to be gained by careful attention to such words as *Chesed, Chen,* or *Ahabah* in the Old Testament as the background for the New Testament revelation of God's grace and love. It is true that the Old Testament reveals the holiness and wrath of God with shuddering realism. But it also reveals His redemption and His love. His love is especially shown in

[3] For a succinct and recent discussion of "The Word of God" see the chapter with this title by J. A. Dell in **What Lutherans Are Thinking**, E. C. Fendt, ed.
[4] Rowley, **Op. Cit.**, p. 13.
[5] C. Umhau Wolf, "Old Testament Theology," in **What Lutherans Are Thinking**, p. 99.
[6] Rowley, **Op. Cit.**, p. 11,f.
[7] Norman Snaith, **Distinctive Ideas of the Old Testament** (London: Epworth Press, 1944 and, Philadelphia: Westminster, 1946).

s faithfulness to His covenant of grace. The word for s idea is *Chesed,* and the concept is basic to New Tesnent *Grace.* The word is common in the Old Testaent, not least in the Psalms, occurring twenty-six times the 136th Psalm alone. It should be emphasized that ch truths are not merely stated in words in these Scripres, but they are expressed in God's great *acts in history.* Sometimes they are even lived out in the life of prophet as a message to the people. Hosea was comanded to purchase and redeem from slavery his estranged and adulterous wife, and restore her to a pure e as his wife. The Church must rejoice in the Rergence of the Old Testament, and lend it every enouragement. Such study will show that Jesus Christ me as the *culmination and crown* of a long series of sclosures of the grace of God, and it may well lead us exclaim, "O the depth of the riches both of the wisom and the knowledge of God!"

Not only does the Old Testament throw light upon the ew, but the New sheds its beams upon the Old. The hurch must interpret the Old with reference to the ew. But this must be done in the right way. One must ot disregard the time and circumstances in which a Word was spoken. Usually God's Word is proclaimed rst of all to a given audience in given circumstances, apable of understanding it in the light of their times and xperience. Historical and literary criticism have someing to contribute in this matter. Such study seeks to nderstand the life situation in which the Word is given, nd this tends to yield clarity and reality to the mesage. But we must go beyond this. It is a remarkable act that God often addresses *every generation* of men n the words addressed at first to a certain generation. We have not read the Old Testament aright until we ave found what God is *saying to us* out of that Word. They have Moses and the prophets; let them hear them!" aid our Lord. We ought, therefore, not only to learn what the great Old Testament passages meant when first ttered, but also what God, Whom we now know has ent Christ into the world, is saying to us in that Word. his is interpreting the Old in the light of the New. We believe there is a trend toward a re-study of the Old Testament in this manner, and that this is leading to a growing appreciation of the inexhaustible wealth of truth and beauty in the ancient Oracles of God.

In the Gospels there is a familiar example of Old Testament interpretation that may well be taken as an ideal of what our approach should be. Afterwards the two learners said, "Did not our hearts burn within us, while He spake to us in the way?" And why did their hearts burn? Because Christ "beginning from Moses and from all the prophets interpreted to them in all the Scriptures the things concerning Himself." It is in this direction that a revived Old Testament scholarship ought to go.

BIBLIOGRAPHICAL NOTE

No attempt is here made to give an extensive bibliography, but merely to list books referred to in the paper, together with a few additional titles. For a more complete bibliography see the footnotes to Dr. Wolf's chapter in **What Lutherans Are Thinking.** Most of the following books are in the field of Biblical Theology.

Most of these books accept far more of the outlook of historico-literary criticism than the present writer can accept, but they contribute much of a positive nature. Three books are especially to be commended, one each by Hendry, Snaith, and Wright.

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The Jewish Sources of the Lord's Prayer

J. S. Dallman

THE OUR FATHER, commonly called The Lord's Prayer, is twice recorded in the New Testament. Jesus taught it to His disciples. The first record we find in the Gospel according to St. Matthew, chapter 6, verses 9-14 inclusive, the second in the Gospel according to St. Luke, chapter 11, verses 1-4. From the setting it seems that Jesus taught this prayer to His disciples on two different occasions. In Matthew it is recorded in connection with the Sermon on the Mount. From Luke's record it seems that He was asked by one of His disciples to teach them to pray after Jesus had prayed "in a certain place." From this latter record it is evident that John the Baptist too had taught his disciples how to pray.

The disciples certainly had learned to pray. The life of the orthodox Jew is wrapped up in his religion. He has prayers for every occasion, occasions when the Christian does not even think of offering a prayer. Beside the prayers repeated daily at the different occasions, they had the morning, forenoon and evening prayers, the prayers before retiring and the prayers at rising in the

morning. They had prayers for the Sabbath and prayers for the different holidays. But the disciples felt that something was lacking in these prayers. The modern Jew cannot understand, for instance, why he should on the Day of Atonement stand from morning until night in the synagogue and recite two volumes of prayers specially written for this day. The Conservative and Reform Synagogue has taken this into consideration, and they have shortened and modernized the prayers. But the Orthodox Jews still clings to the traditions inherited from his fathers. He does not ask, Why do I have to do this? It is enough for him that his father and grandfather have done this and thus he has to do it too. Some of the synagogal prayers, with their perpetual repetition, remind one very much of a Roman Catholic litany. One of the most beautiful synagogal prayers is the *Ovinu Malkenu,* translated "our Father and our King." In this prayer the address: "Our Father and our King" is repeated 43 times. We shall repeat just a few sentences from this prayer:

"Our Father and our King, we have sinned before Thee.

"Our Father and our King, we have no king over us beside Thee.

"Our Father and our King, let Thy will be done to us according to Thy name.

"Our Father and our King, blot out all our sins and transgression.

"Our Father and our King, blot out in Thy mercy the handwriting which testifies against us. (see Col. 2:14!)

"Our Father and our King, be gracious unto us and hear our prayers, for we have deserved nothing good, therefore exercise mercy, and help us with Thy salvation."

The disciples realized that there is more in a prayer than just repetitions written down for us by others. Jesus knew this too. But He did not despise the traditions of the elders, especially when these traditions were grounded on the Word of God. See Christ's admonition given to His disciples and the multitude, Matth. 23:3. Jesus wanted to give to His disciples a prayer short and concise, and usable for every occasion in the life of His followers. The Our Father is this prayer. The address, Our Father, who art in heaven, is found in many Jewish prayers. In Hebrew this address is: *Ovinu shebashomayim.* While the whole prayer as such is not found either in the Jewish prayerbooks or literature, it is evident that every bit of The Lord's Prayer is taken from Jewish sources.

"Hallowed be Thy name" is taken from the Kaddish, the prayer recited for the dead in almost every service. This prayer begins with the words: "Exalted and sanctified (hallowed) be His great name." Every Jew who has come of age is under obligation to pray this prayer, especially at the death and return of the date of his parents' death. The sons are under obligation of reciting this prayer, and if no son is left some other man is engaged for saying this prayer. Since, as mentioned, this prayer is called Kaddish, when a young couple is expecting a child, their friends are wishing them that God may give them a Kaddish. This is the reason why the Jews throughout all the centuries were anxious to have a son.

"Thy Kingdom come" is likewise taken from the Kaddish. There the words are: "May His Kingdom come!"

"Thy will be done on earth, as it is in heaven" is taken from the short prayer of Rabbi Eliezer, where the words are: "Exercise Thy will in heaven, and give peace of mind to those here on earth, who by their lives honor Thee. However do as is pleasing before Thee." *Cabli Berachoth,* 29c.

"Give us this day our *daily* bread." Greek scholars do not agree as to the correct translation of the word "daily." Jerome, in his translation of the New Testament says: "Our bread for tomorrow," or "our tomorrow's bread." In St. Luke's Gospel, 11:3: "Give us day by day our daily bread!" reminds of Proverbs 3:8: "Feed me with food convenient for me." It also reminds of Hillel who said: "We should thank and praise God for daily giving us our necessary portion."

"And forgive us our trespasses." In the Eighteen Prayers, called *Shemonah Esrah,* we read: "Forgive, O Father, where we have sinned, and pardon our misdeeds; for Thou only canst forgive and reconcile."

"As we forgive those, who trespass against us." "Forgive thy neighbor's sin, and thy sins will be forgiven thee if thou dost ask for forgiveness. How canst thou be angry against thy neighbor, and expect forgiveness from the Lord?!" Sirach 28:2.

"Lead us not into temptation." In the daily morning prayer, as well as in a number of other prayers we read "Lead us not into temptation."

"Deliver us from evil"; in the original Greek this passage reads: Deliver us from the evil one! In the daily morning prayer we read: "Do not let the evil urge (in Hebrew *yetzer harah)* overpower us."

"For Thine is the kingdom, and the power, and the glory for ever." The passage from I Chron. 29:11 is used in a number of prayers. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty."

Israel has so far neglected to show to the world the true God. The Lord Jesus Christ has taught the world how to worship God even through the prayers of the synagogue. While He told the Samaritan woman that salvation is of the Jews, John 4:22, He also told her that God is a spirit, and that they that worship Him must worship Him in spirit and in truth. John 4:24. The prayers of the synagogue are beautiful, and every Christian who could read them would enjoy them. However we know that only what we ask our Father in His name will be given us.

SURVEYING the CONFERENCE

United Evangelical Lutheran

Paul Nyholm

igns of progress. Eight churches, parish houses, of which four are ng temporarily used as churches, six parsonages have been dedicated ing the last eleven months.

astor and Mrs. C. A. Vammen have s year served 25 years in the Chero- Indian Mission, Oaks, Oklahoma. much-enlarged high school and a utiful new Children's Home stand testimonies of progress.

A new addition to the hospital of the en-Ezer Deaconess Home, Brush, lorado, has now been almost com- ted.

The Ansgar Lutheran, the official ekly, has now 8,900 subscribers—a mparatively high figure as the Synod s only 30,300 confirmed members.

Pastor D. G. M. Bach, missionary to e Japanese on the Pacific Coast, re- ived a letter which read: "I am en- sing a check to help you in your rk and hope it will be of assistance establishing a chapel." The check closed was for four thousand dollars.

The pastors' salaries are constantly ing raised. Practically all are now least getting the minimum salary of 500 plus free parsonage.

"Delayed Pilgrims" (D.P.) The con- egation in Harlan, Iowa, who received family of "displaced persons" as a hristmas gift," has now accepted one re D.P. family.

Thursday night of every week is ork night" for the trustees and vol- teer assistants in Tabor Lutheran urch, Salt Lake City, Utah, Rev. mes C. Peterson, pastor. Materials e being purchased by the Ladies' Aid the congregation. A group of men ve been busy renovating, repairing, d remodeling.

Fire. The church and parsonage at t. John, N.B., Canada, burned to the ound. Pastor Emil Nommesen and s wife were not at home at the time d lost all their possessions which ere in the house.

Evangelism will be the theme for the nual Synodical Convention to be eld at Blair, Nebraska, June 21 to 26. astor C. P. Rasmussen, director of the utheran Commission on Evangelism, ill be one of the speakers.

"The Pastor of Tomorrow" was the topic for a fruitful round-table discussion held at Blair at a joint meeting of the faculties and student bodies of Western Theological Seminary and Trinity Seminary.

Two pastors from other synods are applying for membership in the U.E.L. C., namely Pastor Paul Keller of the American Lutheran Church, now serving a U.E.L.C. congregation in Edina, Minneapolis, and Pastor Clifford Larson, Edmore, Michigan of the U.L.C.

Pastor Adolph Petersen, who the last years has served an E.L.C. congregation in Omaha, Nebr., has accepted a call from a U.E.L.C. congregation in Waupaca, Wis.

Departed. Pastor Knud Larsen, Cordova, Nebraska, died suddenly at the age of 69 years on his way home from Blair, Nebr., where he attended a board meeting for the newly established Old People's Home here. He will be greatly missed. One of his sons, Ole Larsen, is a pastor at Westby, Montana.

Ida Jensen, widow of Pastor J. K. Jensen, passed this life at the age of 67.

Almost 101 years old, Mrs. Claus

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Hagedorn died at Blair, Nebraska. Among her children is Mrs. Rev. H. M. Hansen, Hayward, California.

Bollerup Jensen, Chicago, outstanding layman, member of the Synodical Financial Advisory Board, has been called home. His widow is a member of the Japan Committee.

Good Reports from Africa. Pastor N. B. Hansen, Hutchinson, Minn., chairman of the Foreign Mission Board, has recently returned from a trip to Sudan. He writes:

"The mission here is only 34 years old. The progress of the work has been tremendous. As I have been visiting the churches scattered along rivers and streams of water I have found almost all of them filled to overflowing. It matters little if the service is at 9 in the morning or 5 in the afternoon, great crowds would gather. young people and children had to crowd up in the chancel to find room. It happened many places that I could hardly find room to get up to the pulpit for children sitting as thick on the floor as you could pack them. There are hundreds everywhere that hear the gospel from our faithful missionaries in Nigeria.

"Lamurde was one of the first headquarters established northwest of Numan. Pastor and Mrs. Alfred Thompson have spent all their years out here on this station. God has blessed the work all around Lamurde. There are now 31 daughter stations to Lamurde. Each of these stations have schools, evangelists, and churches.

"The Christians are gathered here at Numan these days for an annual inspirational meeting. There are 150 evangelists. Many other Christians are here. They have come from long distances. Most of them have walked many, many miles. They have carried their babies, their beds, and their food for the five day meeting.

"Yesterday the new Numan church was dedicated. The church was packed. Every available space was used. The aisles were packed with people sitting on the floor. There must have been 150 people sitting in the chancel, and hundreds of people were outside, some listening to the loud speaker, others went away.

"The audience consisted mostly of men of middle age and under. Perhaps 1/5 were ladies. Each lady had a baby. Rev. Engskov dedicated the church and confirmed sixteen people, Rev. Habila baptized 8 children, 7 young men and one lady. This mass of people listened attentively to the message brought in Hausa. I spoke in English. Rev. Engskov interpreted for me.

"I wish I could tell you how I was impressed at this service. Not long ago the people or their forefathers worshipped evil spirits. There were few that would hear the gospel. Now churches are too small. From many quarters they are begging for evangelists, teachers, nurses, and doctors."

American Lutheran

Arthur P. Michelfelder

Seminaries Enlarge Staffs

CAPITAL UNIVERSITY Theological Seminary has called the Rev. Gerhard Doermann of Mendota, Illinois, as professor of the newly created chair of Christian Education. Pastor Doermann has accepted the call and will assume his duties at the beginning of the fall semester this year.

Pastor Doermann is chairman of the Board of Parish Education of the American Lutheran Church, and has taken an active part in the establishing of the policies and program of this department of parish education since the formation of the American Lutheran Church. At the time of accepting this call Pastor Doermann was vice-president of the Illinois District.

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WARTBURG Theological Seminary s issued a call for nominations for e chair of Old Testament and expects select the candidate at an early date increase their teaching efficiency. he Board of Regents of Wartburg will nounce the results shortly.

The State of the Church

General President Poppen gives the ght and Sradow Story in an elabor-e review in the April 9th issue of the utheran Standard. Clinching the im-ortant facts a double page of pictures ll the story of the Church at Work. an we visualize these pictures in a w descriptive words?

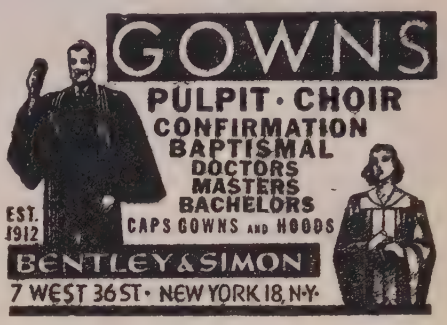
Executive officers of the Luther eague (Youth Organization) make nal plans for the international con-ention next August in Pullman, Wash-ington; Executive Secretary of Foreign ission, Dr. Theo. P. Fricke, discusses lans with Mr. N. M. William, native eacher from the India Mission field, efore his return to his native country. he experiment of Advance Leader-hip Training Schools for the Youth of he church last summer proved most uccessful; Christ wins the hearts of 7 men, 47 women and 17 children in a ingle baptismal service in New Guinea; he church grows materially, new hapels on mission fields and new uilding on college campusses to serve hrist and His own; The Church of urope visits the church of America hrough important Bishops who came o tell the story for fellow Christians f gratitude and good-will; The official ublication of the church, The Luther-n Standard conducted a Hymn-poll nd revitalized the spirit of the church hrough greater emphasis on congre-gational singing; The convention of the en's Organization) saw in drama the effective work done the world round among all people for Jesus Christ by the Women of the Church; A new em-phasis is placed upon the program of Christian Day Schools; Bible study reached its peak in Los Angeles when white visitors joined little negro chil-dren in learning that God's House is a House of prayer for all people and all nations, a practical study of the Word of God; In sunny Florida a Thrust Mis-sion program made possible by the Eastern District grows, in teaching children, reaching adults and saving souls for Christ; The demonstration of closer fellowship was noticed when Lutherans gathered at the Assembly of the World Council of Churches in Amsterdam; and the Outlook for the future. Let us look through the plate glass window behind the altar of the church at Banning, California, and see the Beauty of God's Creation and know that God lives. Alleluia!

Lutheran Free Church

Iver Olson

Faculty members at Augsburg College gathered on March 30 to honor their colleague, Prof. H. N. Hendrickson, who on that day celebrated his eightieth birthday. Mr. Hendrickson is still teaching on a part-time basis. He has been on the faculty of Augsburg continuously since 1900, and is the oldest member on the faculty both in years and years of service as a teacher. He has taught in several fields, but his specialty has been Latin and History.

Mr. Hendrickson came from Norway with his parents at the age of two years and settled on a farm near Montevideo, Minn. He enrolled as a student in the Academy Department at Augsburg in 1886, and was at the time the youngest student at the school. After graduating from the college in 1891 he spent three years studying at the National Normal University at Lebanon, Ohio, and the University of Minnesota. He entered the Theological Department of Augsburg as a student in 1894, and upon being graduated in 1897 he served a pastorate in Superior, Wis., for three years.



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At Augsburg he served as registrar from 1907 to 1937. After the death of Dr. George Sverdrup in 1937 Prof. Hendrickson served as acting president of the school for one year. Besides regular school work he has been interested and active in the field of music, having directed a number of musical organizations on the campus. He is himself a good singer, and has been an ardent promoter of good congregational singing. He published the "Laudate," a book of songs for male voices, which has had a considerable circulation among our people.

Though well along in years, he is remarkably youthful both in spirit and vigor. During his forty-nine years of teaching he has missed only four days of classes because of illness; that was during the influenza epidemic after World War I. His familiarity with the whole world of education, and his intimate knowledge of young people, has made him a respected counsellor whose advice is valued by both students and fellow teachers.

* * *

The Augsburg Mission Society sponsored a Mission Festival on April 7-10. This is an annual event conducted by the oldest student organization at Augsburg. The theme of the festival was "No Time for Retreat." Missionaries on furlough and others were featured as speakers for the occasion.

* * *

Reports from the LFC mission field in China indicate that the native Christians are carrying on the work by themselves during the enforced absence of the missionaries from the field.

* * *

At least four congregations of the LFC have recently taken into use new or enlarged church buildings. The Oak Grove Lutheran Church of Richfield, a suburb of Minneapolis, held its first Service in the new Church on Palm Sunday with an attendance of about 550 people. This congregation was organized in 1935, and the original Church has become much too small both for Sunday School and Worship Services.

The Rosetown Lutheran Church in a suburb of St. Paul has been carrying on its work in a basement for some time. This congregation was organized during the war years. During the last year work has been progressing on the superstructure, and recently this has been taken into use by the congregation.

The First Lutheran Church of Richmond Beach, a suburb of Seattle, has also had a church building program. This is an entirely new community that has come into existence during the last decade. The members of this congregation are now meeting for Services in the new structure.

The Central Lutheran Church of Salem, Washington, has recently taken into use its new building. This is also a congregation that has been organized within recent years.

* * *

The Spring Lake Park Lutheran Church recently observed its tenth anniversary. Church work in this Minneapolis suburb was started by Rev. Kristoffer Hagen, now medical missionary to India, who was then pastor of the First Lutheran Church of Columbia Heights. Though only ten years old, the Spring Lake Park Church has sponsored as a home mission venture another congregation in the nearby Lexington Park.

* * *

Mr. and Mrs. John Esping of Waseca, Minn., staunch members of the Pontoppidan Lutheran Church, recently observed their fiftieth wedding anniversary. Mr. Esping has been treasurer of the congregation for almost fifty years. The Espings have one daughter who is carrying on language study in Portugal in preparation for missionary work in Portugese Guinea.

The Annual Conference of the LFC will be held at the West Central School of Agriculture at Morris, Minn., June 8-12.

1949 ANNUAL MEETING
of the
COMMISSION ON YOUNG PEOPLE'S WORK
of the
AMERICAN LUTHERAN CONFERENCE

The annual meeting for 1949 of the Commission on Young People's Luther League of the American Lutheran Conference was held in Chicago, Illinois January 13 and 14, 1949. Present were youth directors and representatives

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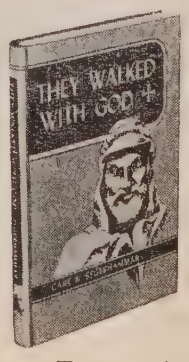

THEY WALKED WITH GOD

By CARL W. SEGERHAMMER

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The relevance of these studies for our own day and lives is due to no slighting of the historical situation. It comes, rather, from a recognition of the essentially human quality of the Old Testament worthies and the universality of their experiences of struggle and faith, of weakness and strength. By their responses to duty then we are challenged to consider what may be God's plan and purpose for us today.

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m the youth departments of the five ticipating synods. Business at the ference session included the adop- n of the topics for 1950. A splendid of topics has been outlined for ung people's programs covering a le range of subjects of special inter- to Lutheran youth.

Reports were heard on Bible Camp rk and on Pocket Testament League rk. Nearly 200 Bible Camps were nducted in 1948 by churches of the nerican Lutheran Conference with attendance of over 27,000 young peo- . There has also been a substantial crease in the number of Luther Lea- ers in the American Lutheran Con- rence who participate in Pocket Tes- ment work. Announcement was made the meeting of a new 160 page hand- ok for promoting the use of the Bible nong church youth by Wilton E. Berg- rand, youth director of the Augus- na Synod. Entitled GOD'S OUT- TRETCHED HAND, this book will ntain helps for P.T.L. Secretaries, en- uragement for Bible classes and con- in a considerable description of the e of the Bible among youth in vari- us parts of the world.

Pastor Wilton Bergstrand presented report on the World Council of nurches Youth Convention at Amster- am taking time to develop one of his rongest impressions, that of the devo- on of Communist youth to their cause mparing their organization, program d attitude to our own youth work. astor Bergstrand presented a stirring hallenge and a positive direction to be ken.

Pastor Marcus Rieke, youth director the American Lutheran Church pre- nted a stimulating paper on the topic, How Can We Promote Greater Spir- uality in Our Luther Leagues."

Present at one of the sessions was astor Paul Bierstedt of the National utheran Council Division on Student ervice. An interesting and stimulat- ng discussion relative to the relation- hip between the Lutheran Student ssociation and the Luther League on utheran College campuses took place. astor Bergstrand was designated to arry on further contacts with the Stu- lent Service Commission for the pur- ose of correlating the work of that ommission and the work of the youth epartments in the various synods.

The following were elected for 1949: resident, Rev. Marcus Rieke, Ameri- an Lutheran Church; Vice President, ev. Oscar Anderson, Evangelical Lu- heran Church; Secretary-Treasurer, Rev. Morton Strommen, Lutheran Free Church; Bible Camp Committee, Rev. Oscar Anderson, Rev. Marcus Rieke, Rev. Everett Gilbertson; Pocket Testament Committee, Rev. M. Hagedorn and Dr. John Stensvaag; Youth Conference representatives, Rev. Wilton Bergstrand and Rev. A. L. Abrahamson.

Oscar A. Anderson, reporter

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All is not lost when anything falls out otherwise than thou wouldst have it. When thou judgest that almost all is lost, then oftentimes it is that thou art in the way of the greatest gain.— Thomas a Kempis.

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On the Religious Horizon

Hannover to be German Lutheran Headquarters

Berlin — Dr. Heinz Brunotte, Hannover lawyer, has been elected director general of the chancellery, or headquarters, of the United Evangelical Lutheran Church of Germany (VELKD).

His election was announced at a conference of VELKD bishops and church directors held at Frankfurt.

The conference announced that VEL KD headquarters would be established at Hannover, in the British occupation zone.

Missouri Synod Pushes Tokyo Mission Project

St. Louis, Mo.—The Lutheran Church-Missouri Synod will send its first American missionary of Japanese ancestry to Japan, it was announced here by Dr. Otto H. Schmidt, the denomination's executive secretary for foreign missions.

The missionary, the Rev. George Tomoo Shibata, who prepared for service in the Orient at the University of California, Berkeley, will leave San Francisco on April 15. He will be stationed in Tokyo, where the Missouri Synod started a mission project in February.

Dr. Schmidt said the Church will have eight missionaries working in Japan by the end of the summer.

Berlin Churchmen Defy Russians on Teachers

Berlin—Educational officials of the Evangelical Church in the Berlin and Brandenburg province have served notice that they reserve the exclusive right to appoint religious teachers in the Berlin public schools.

The Church officials declared that despite the attitude of Soviet occupation authorities, only Church-appointed teachers will be authorized to give religious instruction in the schools. The teachers, it was said, will be paid out of Church funds.

Walther League Raised $170,721 for Sanatorium

New York — The Walther League, youth organization of the Lutheran Church-Missouri Synod, raised $170,721 during its 1948 campaign to aid tubercular patients in the denomination's sanatorium at Wheat Ridge, Colorado, it was announced here by the American Lutheran Publicity Bureau.

The campaign is conducted annually through the sale of Wheat Ridge Christmas seals.

Topping the list of sales was the League's Northern Illinois District, with $20,945. The Minnesota District sold $20,341 worth of seals. and the South Wisconsin District had $19,549 to its credit.

It was announced here that the 1949 International Walther League convention will be held at Houston, Tex., July 10-14.

Communists Bar Collection Of Church Taxes

Berlin—An order requiring government agencies to discontinue collecting church taxes has been issued by the Communist-controlled government of Saxony province. The order, which became effective April 1, is the first of its kind in modern Germany.

Evangelical Bishop Hugo Hahn reacted to the order by sending a message to congregations declaring that in spite of the government's action "we will not tire of supporting our Church by gifts."

He called for collections to be made during services or voluntary payment of church taxes, "the amount of which ers—Prime Minister Istvan Dobi and can only be fixed by our Christian consciences."

Church taxes in Germany have traditionally been collected by the government. The amount of the church tax is ten per cent of the normal tax, and only church members are obliged to pay it.

Saxony Lutherans Halt Church Reconstruction

Berlin—Reconstruction of war-damaged church buildings in Saxony has been halted by officials of the Evangelical Lutheran Church in that area.

The action was taken after Soviet military authorities issued an order forbidding the collection of church taxes through local government agencies.

Church leaders said the cessation of reconstruction was forced by "the financial situation" resulting from "a heavy decrease in church taxes." They added that contributions at religious services were too small to pay for the rebuilding of the war-ruined churches.

New Hungarian Lutheran Lay President Installed

Budapest—Dr. Ivan Reok, 54-year-old physician and member of Parliament, was installed as Lay President or General Inspector, of the Lutheran Church in Hungary at ceremonies here

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'wo high ranking government lead-nister of Cults Julius Ortutay—at-ded the ceremonies in Central Deak uare Lutheran church when Dr. Reok ore upon the Bible to "uphold and ard" the liberty of the Lutheran urch.

"The main principle of Lutheran urch policy," Dr. Reok declared, "is keep church and worldly affairs parate. The sole, vital question that ncerns us in Hungary is whether the urch possesses unhampered the right proclaim God's word from the pulpit d to administer the sacraments. The hole Protestant world should hear r affirmative answer to that ques-n."

Dr. Reok said that the State is con-uing to give financial support to the utheran Church and "is not interfer-g in its inner life."

Speaking on behalf of the govern-ent, Minister Ortutay hailed the elec-n of Dr. Reok. He appealed to Hun-rian Lutherans to help perpetuate e democratic traditions of Lajos Kos-th, one of Hungary's national heroes, ho, he said, was 'a faithful member f the Lutheran Church."

Dr. Reok succeeds Baron Albert Rad-anszky, who resigned early last Sep-mber. The Baron, who is 68, was bsequently arrested for alleged cur-ency manipulation, together with ishop Lajos Ordass, head of the Lu-eran Church, but the charges against im were withdrawn because of his ad-anced age and ill health.

The new Lay President is also head f the National Lutheran Association, ading social organization of the Lu-eran Church in Hungary. He was lected to Parliament in 1945 on the mallholders' Party ticket.

Bishops Ask Germans to hun War Feeling

Berlin—Eight bishops of the Evan-elical Church in Germany (EKID) hose dioceses lie inside the Soviet oc-upation zone have urged Germans not o believe that their "distress and griev-nces" can be redressed by a new war.

The bishops met here under the hairmanship of Dr. Otto Dibelius, Bishop of Berlin, to discuss EKID's po-ition "on the question of war or peace."

Following their meeting, the bishops ssued a statement imploring Germans o keep themselves 'free from the spirit of hatred and enmity toward other na-ions."

"Germans," the bishops declared, 'should not let themselves be made the tools of certain propaganda furthering enmity between nations or preparing the field for actions of warlike violence.

"Germany is in the hands of other powers and can contribute little to establish permanent peace. The little left to Germans to do is to consider the members of the occupation forces, no matter which one, not as enemies but as brothers and sisters."

Finnish Lutherans Assign 10 New Missionaries

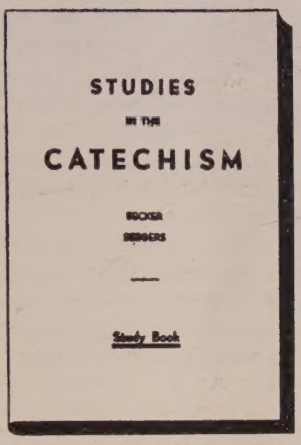
Helsinki—The Finnish Mission Society announced it has assigned ten new missionaries to its territories. Part of the State Lutheran Church, the society maintains 85 missionaries in Africa, China, and Palestine.

Niemoeller Criticized For Stand on Bishops

Berlin—Bishop Theophil Wurm of Wurttemberg, former head of the Evangelical Church in Germany, has criticized Dr. Martin Niemoeller for his opposition to the title of bishop in the German Church.

Dr. Niemoeller recently declined to become a bishop, thus reiterating the stand he first took when he was elected president of the Evangelical Church of Hessen and Nassau late in 1947.

At that time, Pastor Nielmoeller said he was adopting the title of president rather than bishop to signify that the powers of the Church's leader are de-



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rived from the people of the Church as a whole.

According to Bishop Wurm, the title of bishop is of Biblical origin and its use has been sanctioned by long ecclesiastical tradition.

He said that the title "has served to join Evangelical with Roman Catholic and Greek Orthodox and Evangelical Free Churches, which is of significance in the era of an ecumenical world Church."

"It would be possible to derive all sorts of unevangelical claims from the bishop's office," Dr. Wurm declared, "but it is certain that a Church president might also try to lord it over his colleagues and subalterns, forgetting to humble himself before the Lord."

Churchmen Assail Proposed Postal Rate Increase

Washington, D.C.—Representatives of the religious press have registered stiff opposition to proposed legislation which would increase the postal rates on second class mail.

A bill introduced by Rep. Tom Murray (D.-Tenn.), chairman of the House Committee on Post Office and Civil Service, provides for readjustment of postal rates in all classes of mail.

Greatest increase in rates would be for second class mail, which includes newspapers, magazines and other publications. The bill would raise postal revenues $253,275,000 in the face of an anticipated deficit of 500 million dollars this fiscal year.

The religious groups contend that the proposed hike in second class rates would drive many publications out of existence and would prevent the churches from fulfilling their normal functions in the moral and spiritual life of the nation.

Spokesmen for the religious publications urged that if the revision upward in second class rates is necessary, churches and other non-profit bodies should be exempted.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, was among those who appeared before the committee to testify against the legislation.

He said it was a sound policy for the government to make a distinction in the question of postal rates between publications issued for profit and those which are non-profit and devoted solely to religious, educational and cultural objectives.

John Ribble, representing the International Council of Religious Education, presented a statement stressing that preferential postal rates had aided in the growth of the Sunday school movement.

Declaring that the churches are the only adequate bulwark against Godless organizations and atheistic Communism, he contended that the postal hike would be a tax on the church-going public.

Dr. Daniel A. Poling, editor of the Christian Herald, told the committee that the bill would destroy or send begging from house-to-house or door-to-door, all, or practically all, religious, farm, educational, labor and non-profit publications.

Protestants-United Forming State Units

Washington, D.C.—Plans are under way to form, throughout the country, state units of Protestants and Other Americans United for Separation of Church and State, it was announced here by Dr. Glenn L. Archer, the group's executive director.

The first state unit was formed in Atlanta, Ga., during March. Dr. Archer said the Georgia unit set a pattern of organization which will be followed by other state groups.

A Georgia Advisory Committee of some 100 people comprising representatives of the Church, government, education and laymen's groups, issued a call for an organizing meeting, Dr. Archer said.

Court Bars School Auditorium To Jehovah's Witnesses

Bowling Green, O.—The East Toledo, O., unit of Jehovah's Witnesses was denied a court order to permit its use of the Grand Rapids, O., school auditorium for meetings on Sunday in a ruling handed down by Judge Earl K. Solether of Common Pleas Court in Wood County.

The jurist ruled that the Grand Rapids Board of Education was within its rights in refusing use of the auditorium on the ground that the Witnesses are not a responsible organization.

The Witnesses had sought a writ of mandamus after they were denied permission to use the auditorium on four successive Sundays last October.

In a 17-page opinion, Judge Solether said in part that the Witnesses "are opposed to Selective Service and refuse to serve in the armed forces. They do not vote or serve on juries."

Opposes Canadian Ambassador to Vatican

Toronto—Opposition to the appointment of a Canadian ambassador to the Vatican was voiced by the Rt. Rev. C. Ritchie Bell, moderator of the Presbyterian Church in Canada, in a letter to Prime Minister L.S. St. Laurent.

"We support the creation of such posts as might provide a maximum of strength to the countries who recognize the social implications of western Christianity," Dr. Ritchie wrote.

"However, any move to appoint an ambassador from Canada to the Vatican would be interpreted by a large number of members and adherents of the Church of which I am moderator as an overt act to line up another largely Protestant country behind the anti-Communist crusade of the Vatican."

Dr. Ritchie declared that "for many years, Protestant leadership has, rightly or wrongly, suspected that the anti-Communist policy of the Vatican, despite frequent protestation sagainst war in general, would encourage a crusade or a holy war.

"The inevitable outcome of this," he stated, would be armed conflict on a scale that would threaten the very ex-

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ence of civilization. This suspicion been deepened by recent events we already detect in the circles t we know best a hardening of atti- e toward any such eventuality."

Dr. Ritchie said he had sent copies his letter to leaders of all political rties in the House of Commons.

---

rld Council Secretary Warns ainst Anti-Communist Crusade

Geneva—Dr. W. A. Visser 't Hooft, neral secretary of the World Council Churches, declared here that church- must guard against being identified h a general anti-Communist cru- le.

Speaking at a public meeting in one the Geneva Protestant churches, Dr. sser 't Hooft warned that "such a sade leads to self-righteousness and a war psychology."

"We cannot," he said, "accept a cleri- ism which identifies itself with the fense of the established order in the st and does not bring into its mes- ge that note of repentance and self- ticism which alone can save the uggle against Communism from be- ming a pure struggle for power.

"It must become clear that our stand ainst Communism is exclusively mo- vated by Christian convictions. We ke a stand against its heretical ideol- y and the imposition of that ideology on the peoples. But we must avoid ntifying ourselves with a general ti-Communist crusade.

"We must admit openly that Com- unism has done away with forms of udalism against which Christians ght to have protested long ago. We n only make a convincing judgment Communism if we attack at the me time the evils in various forms the western social order."

"And, indeed," he added, "the evils hich have crept into the very life of e Church."

Dr. Visser 't Hooft said that the urches "have every reason to co- erate" with those who seek to combat mmunism by dealing with its causes d by meeting the needs of which it a distorted expression."

"The World Council of Churches," he said, "cannot possibly represent a third political force, but it should draw to itself that great number of people of all churches who look to the Church for a word of hope that will transcend the present conflict."

Referring to the "extraordinarily difficult position" of World Council member churches in Communist-dominated countries, Dr. Visser 't Hooft said "we must pray for each other, so that, whatever happens, we may stand together and find the way through the trials of our time."

Barth Sees Communism Less Evil Than Nazism

Geneva—Communism presents a different challenge to Christianity from that of Nazism, Dr. Karl Barth, Swiss theologian, told a public meeting at Temple Oratoire church here.

Dr. Barth, who led the German Church's opposition to Nazism after he had been dismissed in 1933 from the faculty of Bonn University for refusing to take an allegiance oath to Adolf Hitler, delivered an address on "The Church Between East and West."

National Socialism, he said, benefitting from an "astounding indulgence" throughout Europe, sought to impose a falsified version of Christianity.

Therefore, he added, it was necessary to "unmask the enemy which had found adherence even in Church ranks."

But Communism presents an entirely different problem, the world-famous theologian said.

"To place on the same footing Marxism and Joseph Stalin with the charlatans who directed the Third Reich," he declared, "would be to lose all good sense.

"We should recognize that Soviet Russia contains a constructive idea on a social plane, although their sanguinary methods rightly cause us revulsion.

"Russian and Oriental Communism openly proclaims itself atheistic, but it has never committed the fundamental sacrilege of National Socialism which presumed to replace the true Christ by a national Jesus and made anti-Semitism a principle of government."

Dr. Barth warned the Church not to proclaim a political crusade "against the atheism of the East," but to meet oppression and persecution by preaching "the word of the Cross."

"That does not mean that the Church had disinterested herself in political developments," he added. "If the West really builds and reconstructs, we have, I believe, no need to fear the East."

Churchmen Urge Congress To Reject Atlantic Pact

Washington, D.C. — Congress was urged to reject the North Atlantic Pact in a letter signed by 300 persons, including a number of prominent clergymen.

Released here by Bishop James C. Baker, president of the Council of Bishops of The Methodist Church, the letter called on President Truman to begin direct negotiations with Russia to "settle outstanding differences."

Two others joined Bishop Baker in releasing the message. They were Clarence E. Pickett, executive secretary of the American Friends Service Committee, Philadelphia; and T. O. Thackrey, former editor and publisher of the New York Post Home News.

According to the letter, the "present pattern" can lead only to a war which neither the United States nor Russia could win. It went on to charge that the pact signed by 12 nations would make the situation "more critical" than it already is. It also said that the pact would "retard recovery in Western Europe" and "irrevocably commit us to a fatal two-world policy."

Warning that the pact would provoke counter-measures that might end in a "war of extinction," the signers of the letter proposed a "constructive and honorable" alternative, based on the conviction that "capitalism and Communism not only can but must live together in the same peaceful world."

Sees Churches Neutral On Atlantic Pact

Philadelphia — A prediction that American Churches would neither support nor oppose ratification of the North Atlantic Pact was made here by Dr. Walter W. Van Kirk, secretary of

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the Department of International Justice and Goodwill of the Federal Council of Churches.

Speaking before the 53rd annual meeting of the American Academy of Political and Social Science, Dr. Van Kirk declared that religion and the United Nations were better instruments for peace than the pact, which he described as a spectacular expansion of defensive strategy, a diplomatic tactic comparable to "holding the line" in football.

Dr. Van Kirk added that a United Nations which "takes the offensive in quest of a global peace is much more likely to receive the sanction of religion than a pact which is not universal in character and which seeks to establish a balance of power as between two or more groups of states."

He asserted that Communism could not be halted by defensive operations or by any "drawing of a line."

"If Communism is to be stopped," he warned, "it must be transcended by a diplomacy that seizes the initiative with a program of advance that is global in dimensions and constructive in purpose."

Indians Want European DP Doctors

Phoenix, Ariz.—An appeal that doctors from Europe's displaced persons be brought to Southwestern reservations to alleviate health conditions, was made here by the second annual South west Indian Conference.

Pointing out that health conditions and civil righs are substandard among the various Indian nations, delegates from 19 tribes representing 125,000 Indians in Arizona, New Mexico, Colorado, and Utah presented their complaints and suggestions in town-hall fashion.

The conference was sponsored by the American Friends Service Committee and had as featured speakers Will Rogers, Jr., and Justice N. B. Johnson of the Oklahoma Supreme Court, who is president of the Conference.

Calling their plight one of poverty and neglect, the Conference delegates called upon the government to enact a program of reform and assistance.

In regard to the critical health problem on all reservations, delegates pointed out that:

There is more typhoid among the 60,000 people on the Navajo reservation than exists in the state of New York;

One-fourth of all Papago Indian babies die during the first year of life, and 17 years constitutes life expectancy;

Only one doctor is available for each 7,000 to 8,000 Navajos.

More Church Activity Urged in Washington

Washington, D.C.—Congress has suffered from its lack of contact with church leaders, Rep. Brooks Hays (D.-Ark.) told the National Religious Publicity Council at is annual convention here.

Hays said that members of Congress welcome the help of church leaders, but he urged that pressure be exerted temperately, and cautioned that there must be compromise on many issues.

The churches are rendering a tremendous service, Hays said, by having representatives in Washington who can tell people throughout the nation the meaning of Congressional action.

But the Church has suffered from the vagueness and abstraction with which it has handled political problems, he added, and the religious community has suffered from its inability to transfer its values to the political field.

Thomas Keehn, legislative secretary of the Council for Social Action of the Congregational Christian Churches, told the delegates that at the present time the influence of religious groups in Washington counts very little. He urged Protestant churches to train men to work in the fields of politics and economics.

In the course of time, the things which make up your life change—change in value, change in the amount required. The past few years have shown an even greater change than usual, so that the man who is riding along on 1939 plans and provisions for himself and his family will find, should emergency arise, that changing values have substantially decreased the effectiveness of his financial provisions.

A second aspect of this over-all change is that many a man is now in a position to make plans and provisions he only *wished* he could make 10 years ago. A few minutes review of your own life insurance estate will tell you where you stand with respect to the future; a few minutes with your LB agent will show you how easily—and providently—you can adjust or increase your life insurance so that it will adequately fulfill your own and your family's needs for today and tomorrow.

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